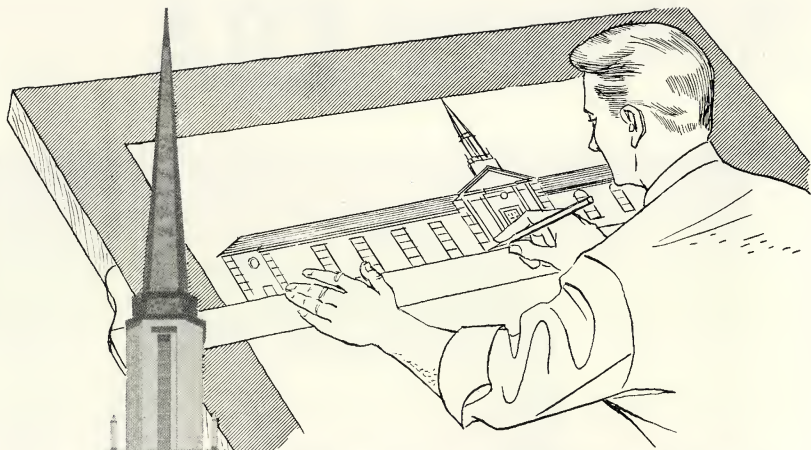


# *The* IMPROVEMENT ERA

MARCH 1953



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# EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

THE largest of the European birds of prey is the lammergeier which resembles the eagles and vultures. Found from Spain's Pyrenees to Asia's Himalayas, the lammergeier has a novel method of cracking the shells of tortoises. It simply takes the tortoise to a great height and drops it. The herring-gull opens mussels in the same way.

IN the nineteenth century after the induction coil was perfected by the physicist H. D. Ruhmkorff, attempts were continued to see how long an electric spark could be produced by an induction coil. A. Appes, in 1876, built a coil with a secondary consisting of 280 miles of wire in 341,850 turns. He was able to produce a 42-inch spark.

OF increasing importance is the use of seaweed. One derivative of seaweed, algin, is used in more than three-fourths of all ice cream consumed in the United States. Algin can also be used as a thickener for soups and dressings, in cosmetics and paints, and may be pressed into boards or other plastic products.

THE process of navigation in a B-50 airplane uses about twenty-five hundred vacuum tubes. A destroyer uses thirty-two hundred.

THE common base for a number system is ten, likely arising from early counting with fingers or toes. The Aphos of Benue, an African tribe, do not have 12 fingers, but they use 12 as their number base, and the Maya of Yucatan used 20.

THE amount of ozone in the atmosphere varies greatly with the distance above the earth's surface, with the maximum concentration about 14 miles above the surface and the maximum ratio of ozone to air 3-6 miles higher. There is little ozone below 6 and above 19 miles from the surface. The rare gas composed of three oxygen atoms absorbs most of the ultraviolet radiation from the sun coming in and by absorbing much of the heat radiated out is of great importance in the heat-balance of the earth.

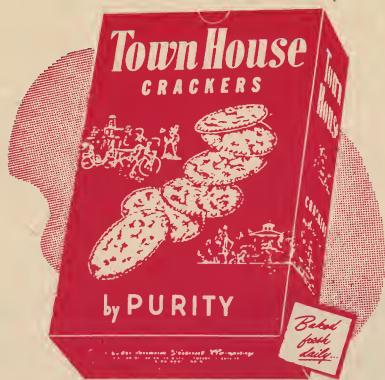
MARCH 1953

## Try this "No Crumbs" test!



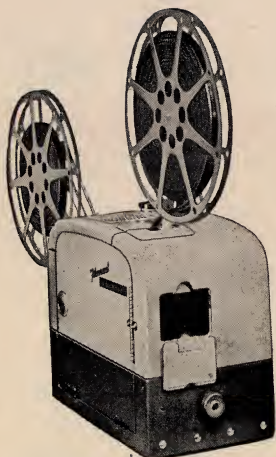
Bite into a delicious TOWN HOUSE Cracker. Discover the completely different flavor of these crisp, tender, golden-brown ovals.

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## THE NEW NATIONAL ADMINISTRATION IN THE U.S.A.

INAUGURATED on January 20, 1953 as the President of the United States of America, David Dwight Eisenhower is confronted with some of the greatest problems — and opportunities — in history. The problems may be stated broadly in their practical aspects as twofold: (1) the reconciliation of public authority and non-governmental (private) enterprise in the process of maintaining a healthy American economy; (2) the manipulation of American power in international affairs to reduce international tensions and the threat of war. These problems are sometimes noted as "the domestic" and "the foreign policy" problems. The opportunities are implicit therein—to contribute to a domestic and international climate wherein the human spirit may throw off some of the stresses and strains of conflict, exchanging the psychology of conflict for the psychology of harmony, faith, hope, and love.

The cynic will say this is impossible. But it is well to remember that cynicism has built no communities, has produced no lasting, positive satisfactions at any time, for the human spirit. At most, the cynic serves as a check on over-enthusiasts and Utopians, who, too, are rarely builders, rather dreamers.

President Eisenhower's role calls neither for the sentimentality of the dreamer nor the negativism of the cynic. As a national leader and world figure, his great role is that of basic spiritual leadership, calling forth from the men and women of this country and of the world, a spirit of voluntarism; a sense of individual and group responsibility for "what goes on" in a rich moral way. This is promised in his inaugural and other statements.

A recent commercial advertisement by Warner and Swasey, manufacturers of precision machinery in Cleveland, Ohio, sounds a note under the heading, "Opportunity Unlimited." "What would happen," runs the copy, "if all Americans suddenly decided to cooperate with all other Americans—instead of attacking, suspecting, hating? . . . Where is the American statesman—labor, business, or government . . . who believes enough in his country and in truth to preach that simple gospel? What an opportunity for greatness!"

The Golden Rule has always had hard sledding. Will Walter Reuther and the C.I.O. do unto General Motors

by Dr. G. Homer Durham

HEAD OF POLITICAL SCIENCE  
DEPARTMENT, UNIVERSITY OF UTAH

and U.S. Steel as they would have General Motors and U.S. Steel do unto them? Will the Utah Woolgrowers do unto the Bureau of Land Management, and vice-versa, likewise? Will the American farmer render unto "parity farm prices" as he would have "parity" render unto him? If Churchill asks for a coat, shall we give a cloak also? If Stalin is asked to walk with us a mile, shall he walk with us twain?

Well, no; not quite, you are probably saying. But can we afford to let the ideal but dimly burn? A candle belongs on a candlestick, not under a bushel, says the same injunction—the

Sermon on the Mount. Its application will stand or fall with each of us and all parties concerned.

The "harmony" of interests, and not class-conscious, class-struggle doctrines, is our native air. By preaching this doctrine the Eisenhower administration is on solid

ground. Cooperation, without compromising individual decency, can clear the air at home and abroad. All can gain; few, if any, can lose by heeding the call.



HOME

By Edythe Jones

LITTLE cottage,  
Winding walk,  
How I wish that you might talk,  
Tell me of the times you've had  
—Some are good, and some are bad;  
Tell me of the folk you've met  
—How they entered, where they sat,  
If they liked the mirrored wall  
Reflecting beauty in it all.  
Did they like the curtains soft?  
Long and ruffled, and how oft?  
Did they whisper silently,  
"The warmth of friendship  
Lies in thee."  
On the hearth, can others find  
Love and kindness  
Peace of mind?  
Oh, you friendly cottage small  
Are you not a place of rest?  
Don't the people one and all  
Lay their cares upon your breast?  
How the children like to play  
In and out and hear you say,  
"Come right in, read the books;  
Sprawl on the floor, curl in the nooks!  
And when God knocks upon your door,  
You open wide; for he's no guest.  
He is at home just like the rest.

THE IMPROVEMENT ERA





## Sound movies—teach fast, effectively!

Every week more than 20 million people view business-backed pictures. Likewise, churches and schools are becoming enthusiasts of audio-visual aids as the modern, effective way to teach.

Sound movies now get your message across better than ever because now a sound track can be easily made to fit a

specific need. With the Bell & Howell Filmosound 202 recording projector, sound can be added to *any* 16mm movie and changed as often as desired.

Whenever sound movies can serve you best—to inform or to entertain—look to Bell & Howell for the finest equipment and service money can buy!

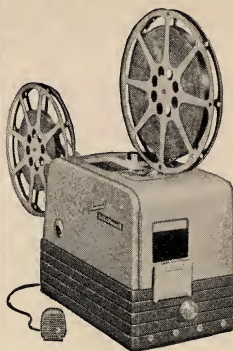


**"Old Betsy"**—the first Filmosound ever sold—is retired after 20 years of valuable service to the Elgin (Ill.) Public Schools. E. C. Waggoner considers sound movies so vital that he replaced "Betsy" with the first Filmosound 202 magnetic recording projector, to provide up-to-date audio-visual techniques.

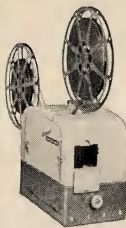


**Editor John E. N. Hume Jr. (right)** and **Charles B. Sellers Jr., of the Schenectady (N. Y.) Gazette**, use the Filmosound 202 for newspaper promotional work. "Before... we were forced to send along a narrator. Now our films have their own narration and music and are doubly convenient and effective."

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VOLUME 56

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March 1953

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DEPARTMENT OF EDUCATION,  
MUSIC COMMITTEE, WARD  
TEACHERS, AND OTHER AGENCIES  
OF

The Church of  
Jesus Christ  
of Latter-day Saints

## The Cover

Approaching the close of his first year as Presiding Bishop of the Church is Joseph L. Wirthlin, whose photograph is our cover subject this month. Bishop Wirthlin was sustained in his present calling during the April 1952 conference, having served as a counselor in the Presiding Bishopric since April 1938. The photograph is the work of Boyart Studios. See page 146 for article.

Other picture credits: Jeanno Orlando, page 139; J. K. Anderson, page 145; Willard Luce, page 163; Hal Rumel, page 200; Ariel D. Benson, page 208.

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Salt Lake City 1, Utah

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## A MORMON IN THE NEW CABINET

THE Washington *Daily News* has published an interesting article about Ezra Taft Benson, incoming Secretary of Agriculture, and the late Senator Reed Smoot. It follows:

When Ezra Taft Benson comes here as Secretary of Agriculture, he will be the first Apostle of the Church of Jesus Christ of Latter-day Saints to hold this high rank in the executive branch of the government, but he will follow by half a century the first Mormon Apostle to occupy the political spotlight in Washington.

The Council of the Twelve Apostles of which Mr. Benson is a member, is the high governing body of the Mormon Church, and it was in 1903 that the Utah legislature reached into the ranks of that group to elect Reed Smoot as United States Senator. The tall, gaunt, stern-visaged Smoot had been named an Apostle two years before.

The coming of Senator Smoot to Washington was in sharp contrast to the almost universal approbation which has greeted the selection of Ezra Taft Benson as a member of President Eisenhower's official family. The Senator arrived in an era surcharged with bitterness against the then strange sect that had been driven from pillar to post since its organization in New York State in 1830, suffered the martyrdom of its founder and first prophet, and endured the hardships of a mass hegira westward to carve out a beautiful valley settlement in the high wilderness of the Rocky Mountains.

Although allowed to take his place in Congress, Senator Smoot endured four years of accusations and hearings that filled four large volumes totaling 3,429 pages, before he was able to occupy his seat without contest. The original protests against Smoot's election as senator came from his home state following a cry about church intrusion in state and national politics, even though he, like Benson, had taken a leave of absence from his Church duties.

Dug up was the old prejudice against the early Mormon doctrine of plural marriage. This quickly inflamed the Senate, even though the practice had been outlawed by the Church [more than] ten years before.

The hearing on Senator Smoot's right to his seat opened before the Senate Committee on Privileges and Elections in January 1904, and for nearly two years a procession of witnesses paraded before it.

Senator Smoot won a cautious indorsement from President Theodore Roosevelt after he paid the latter a visit at the White House and assured him that he, Smoot, was not a polygamist, had never had more than one wife, and had done and would continue to do everything in his power to uphold the law against polygamy.

"If Mr. Smoot," President Roosevelt wrote later, "or anyone else for that matter had disobeyed the law, he should, of course, be turned out, but if he had obeyed the law and was an upright and reputable man in his public and private relations, it would be an outrage to turn him out because of his religious belief."

Nevertheless, the Senate committee in June 1906, brought out a report that concluded: "Resolved, that Reed Smoot is not entitled to a seat as a Senator of the United States from the State of Utah."

In a parliamentary maneuver before the vote in the Senate on February 20, 1907, Senator A. J. Hopkins of Illinois, who signed a minority report upholding Smoot's right to his seat, tacked onto the resolution an amendment requiring two-thirds vote of the senators present for passage. It was in Illinois that Joseph Smith, founder and prophet of the Mormon Church, was done to death by a masked mob. Governor [Adlai] Stevenson recalled the incident and offered the apologies of his state when he spoke in the Mormon Tabernacle in Salt Lake City during the recent political campaign.

But the two-thirds margin safeguard was not needed in the final Smoot vote in the Senate. His critics were able to muster only twenty-eight votes with forty-two upholding his right to the seat and twenty not voting.

From this inauspicious beginning, Reed Smoot went on to become one of the powers of the Senate. The Senator finally was defeated in the overthrow of the Republican admin-

THE IMPROVEMENT ERA



istration in 1932, going down before a schoolteacher, Elbert D. Thomas. Senator Smoot died in 1941.

Fifty years ago, there was a bare handful of Saints in the capital, and they used to hold Sunday School and church in the Senator's home. Now there are upwards of four thousand members in the Washington Stake of the Church of Jesus Christ of Latter-day Saints. The Mormons have two churches in the district, one in Chevy Chase and one in Arlington. Another is planned in Alexandria. Apostle Benson himself organized and was the first president of this stake when living in Washington prior to being called to the Apostleship in 1943.

In personal habits and conduct, however, Senator Smoot and Mr. Benson will be very much alike at social gatherings. They both turn their wine and liquor glasses upside down at the banquet table and will more than likely ask for buttermilk in place of tea or coffee. Orthodox Saints abstain from these drinks in accordance with the Mormon Church Word of Wisdom. Likewise, a tenth of their government income goes into Church tithes, a practice which has gained the Church a reputation as one of the most solidly financial ecclesiastical institutions in the world.

## NOT ALL THE VALIANT

By Helen Harrington

NOT ALL the valiant were the men who fought the ravaging wilderness or crossed wild seas on little ships or scaled the mountain. Not all the brave are so heroically wrought.

But courage thrives in common comedies of human error successfully withstood or conquered as when men fight to seize command of their mistakes and frailties

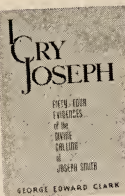
Or join their wit, their skill, and hardihood, and will not give up while giving up is good, but battle for small causes, hemispheres unsung, unnoticed, and half understood.

Nature in man and weather always rears mountains and waste—the perennial frontiers of wilderness. Adversity has taught cowards strength, makes strong men pioneers.

# INSPIRING BOOKS FOR SPIRITUAL GROWTH



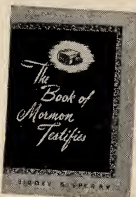
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# THE CHURCH MOVES ON

## A Day To Day Chronology Of Church Events

### November 1952

**30** SAN JOSE STAKE formed from portions of the Palo Alto (California) Stake and the Northern California Mission. Elder Vernard L. Beckstrand, formerly a member of the Palo Alto Stake high council, sustained as stake president, with Elder Boyd H. Pulley, formerly bishop of Willow Glen Ward, and Elder William C. Johnson, formerly president of Salinas Branch, as his counselors. Comprising the San Jose Stake are the San Jose First, (formerly San Jose), San Jose Second (formerly Willow Glen), and San Jose Third (formerly Nalgene Park) wards, from the Palo Alto Stake; and the Santa Cruz, Watsonville, Salinas, and Pacific Grove wards, all formerly branches of the Northern California Mission, and the Gilroy and Harmony Hills branches, which were likewise branches of the mission. Remaining in the Palo Alto Stake are the Burlingame, Los Altos (formerly Sunnyvale Mountain View), Menlo Park (a new ward created from parts of Palo Alto Ward), Palo Alto, Redwood City, and San Mateo wards. Palo Alto Stake has a membership of 4049. San Jose Stake, with a membership of 3208, is the 202nd stake now functioning in the Church. It was created under the direction of Elders Henry D. Moyle and Delbert L. Stapley of the Council of the Twelve.

Elder Alan B. Blood, formerly first counselor in the stake presidency, sustained as president of Davis (Utah) Stake, succeeding President Leroy H. Duncan, recently appointed to preside over the South African Mission. Elder Milton J. Hess, formerly second counselor, sustained as first counselor, and Allan L. Beers, formerly stake clerk, sustained as second counselor.

### December 1952

**2** FUNERAL services were held in the Salt Lake Tabernacle for Elder John A. Witsoe of the Council of the Twelve.

**6** It was announced that General Superintendent Elbert R. Curtis of the Young Men's Mutual Improvement Association would serve for the ensuing year as a member of the exploring committee, and the committee on relationships, Boy Scouts of America.

**7** PRESIDENT David O. McKay dedicated the combination Idaho Falls Eighth Ward chapel-South Idaho Falls (Idaho) Stake house.

President Stephen L. Richards of the First Presidency delivered the tenth annual Joseph Smith Memorial sermon at the Logan (Utah) L.D.S. Institute of Religion. His discourse was titled "Joseph Smith, Prophet-Martyr."

Elder Marion G. Romney of the Council of the Twelve dedicated the chapel of the San Fernando Ward, San Fernando (California) Stake.

**14** PRESIDENT David O. McKay dedicated the chapel of the McKay Ward, Wells (Salt Lake City) Stake.

The Mormon Pioneer Memorial Bridge, latest addition to the list of Missouri River crossings linking Iowa and Nebraska was opened to traffic, amid colorful proceedings. A more elaborate dedication is planned next May. The bridge connects Omaha and Council Bluffs.

President Oscar A. Kirkham of the First Council of the Seventy dedicated the renovated and remodeled chapel of the Lehi First Ward, Lehi (Utah) Stake.

**16** THE First Presidency announced the appointment of Elder Howard R. Stone, a high council member in the San Joaquin (California) Stake, as president of the Samoan Mission. He succeeds President Earl S. Paul, who has served since March 1951 and is now being released because of illness. President Stone filled a mission in Samoa from 1927 to 1930.

**21** PRESIDENT Stephen L. Richards of the First Presidency delivered the "Church of the Air" address over the Columbia Broadcasting System radio network. The title of his sermon was "The Supreme Gift."

Elder Delbert L. Stapley of the Council of the Twelve dedicated the chapel of the Scottsdale Ward, Phoenix (Arizona) Stake.

The chapel of the Winterthur Branch, Swiss-Austrian Mission, was dedicated by retiring Mission President Samuel E. Bringhurst.

**27** It was announced that Elder Edward O. Anderson, Church architect, had been given the full-time assignment of architect for the Los Angeles Temple.

**28** BISHOP Carl W. Buehner of the Presiding Bishopric dedicated the newly constructed Lincoln Ward chapel, annex to the Southeast stake house, in Salt Lake City.

Lehi Sixth Ward organized with Elder Calvin H. Swenson sustained as bishop, and Lehi Seventh Ward organized with Elder Vernon K. Nielson sustained as bishop in the Lehi (Utah) Stake. The boundaries of the other five Lehi wards were altered.

**31** MANY of the wards and stakes of the Church held New Year's Eve celebrations for their young people.

### January 1953

**4** PRESIDENT David O. McKay dedicated the chapel of the Laguna Beach Branch, California Mission.

**5** PRESIDENT David O. McKay broke ground for a new mission home of the California Mission, to be located on the Los Angeles temple block.

**11** PRESIDENT David O. McKay dedicated the chapel of the Ontario Ward, Nyssa (Oregon) Stake.

**12** COURSES for choristers and organists of the Church began in Salt Lake City under the direction of the general music committee. Classes also began for Church musicians at Preston, Idaho, January 19; Smithfield, Utah, January 20; Logan, Utah, January 21; Hyrum, Utah, January 22; and Spanish Fork, Utah, January 23.

**16** THE genealogical society of the Church announced that they have 80,653 one hundred foot rolls of microfilm records available. This is equivalent to approximately 116,340,000 pages of valuable genealogical information gathered throughout the world. Although use of books in the library increased four percent in 1952 over the previous year, use of microfilm records increased 47.3 percent.

Title to seven acres of land in Berne, Switzerland, upon which the first European temple of the Church will be built has been brought to President David O. McKay by Elder Samuel E. Bringhurst, recently released president of the Swiss-Austrian Mission, it was announced.

(Continued on page 204)

THE IMPROVEMENT ERA



*...Styled by Women!  
...Tested by Women!  
...Approved by Women!*



Less bending



Less stooping



Less stretching



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**CURTIS BRINGS YOU THE**

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It is difficult to write a definition of the American way.  
But it is easy to find good examples. Here is one:

“The rats and the mice,



did lead me such a life...”

Have you heard the story of Jasper, Indiana? The town the rats deserted? And the flies deserted? The garbage-less, and the garbage-man-less town?

Ingenious city fathers had an idea, now known as the “Jasper Plan,” already spreading to other towns.

“Why in our beautiful town of 6,800 people,” they said, “must our lovely housewives play nursemaid to decaying, messy garbage, waiting and waiting for someone to cart it elsewhere?”

Press, radio, and clubs rallied citizens to the idea. A giant purchase of G-E Disposalls® was undertaken. Jasper became the first city to outlaw garbage collection. And a recent public-health survey confirms something the citizens already knew . . . fewer flies and rats . . . with the resulting improvement in general health.

Other cities picked up the idea. Herrin, Illinois. Then Mount Dora, Florida.

Shorewood Hills, a suburb of Madison, Wisconsin, bought G-E Disposalls for its 475 homes, paid for them, keeps title. We may be witnessing a revolution

in mama's kitchen, not to mention family health.

This revolution began with General Electric research, way back in 1931. First units were built in 1935. Now over a quarter million G-E Disposalls are installed across the country. Over a million dollars was invested to bring this device to its present perfection. Now it looks as if it was certainly worth the effort.

We're not telling you this story to try to sell you Disposalls. That's the job of another very capable department of General Electric. Though if any city fathers read this, and are interested, a letter to General Electric Public Relations, Room 123-2, Schenectady, N. Y., will bring further information.

We're telling you this story with another point in mind. Somebody has to pioneer things. Somebody has to dream a bit, work a lot, spend a lot, and worry a lot to get better things going. Finally things happen.

Looking ahead, five, ten, fifteen years — and doing something — is the aim of General Electric. We like the responsibility, because we like the results. We think you do too.

*You can put your confidence in—*

**GENERAL  ELECTRIC**





# Clouds

by Elaine V. Emans

I HAVE watched a flotilla of cloud-boats  
pass  
Over my head and scud before the March  
wind.  
I have lain on a hill, in summer, in clovered  
grass,  
And given names to the cottony animals  
pinned  
An interval on the blue, and then let go.  
I have seen clouds that were veils of  
autumn haze  
And a cloud overspreading the sun,  
prescient of snow,  
And been glad of the sun again, on winter  
days.  
I have watched a cloud on the face of a  
child  
Darken until tears came, then disappear.  
And I have known a cloud, when someone  
smiled,  
To rise from my own heart if the smile  
was dear.  
I have loved clouds, and I have loved a  
rift  
In clouds when there was a need for them  
to lift.



# Poetry

## UNFORGOTTEN FIELDS

By Cliff Walters

THEY sold their farm, did Gramps and Gramma Brown,  
Yet didn't deed away their memories.  
Quite often in their little house in town  
They walk again an old yard plumed with trees.  
They still see robins dance on fields fresh-plowed,  
Still hear from pasture bend the tinkling bell;  
Still breathe the springtime orchard, blossom-boughed,  
And hear the creaking windmill by the well.  
Regrets? A few, perhaps; yet solace of  
The knowledge that a younger, stronger pair  
Will reap, not only crops, but lasting love  
From land that age has trusted to their care.

### THE MOTTO

By Dora Flick Flood

I stood before it in the quiet room  
with furnishings in quaint, old-fashioned mode.  
I saw the haircloth sofa, rich heirloom,  
the petit point, the gawdigan. All showed  
a heritage of peace. I saw, within  
my mind, the children come to spell or say  
the words embroidered on the crinoline—  
"Yesterday is past. Do right today."  
With threads of terra cotta and of blue  
in true cross-stitch the motto seemed to hold  
predominance and suddenly renew  
my faith. What wisdom in those hearts of  
old!  
My journey called me onward, but my mind,  
now overflowing seemed so disinclined.

## DESIGN FOR A HOOKED RUG

By Mildred Goff

AGAINST her windowpane, the snow  
Is drifted deep this winter day.  
Her bright hook draws a colored row  
Of loops. Her thoughts are far away.  
She pictures summer's gaiety  
And looks beyond the winter's gloom.  
Her fingers fashion bird and tree;  
Beneath her hands red roses bloom.

## THE YEARS BETWEEN . . .

By Georgia Moore Eberling

THE years that lie between us  
Are so dry,  
And on the far horizon  
Black clouds lie.  
I shall forget, I hope,  
The sorrows past;  
Now may we walk together  
To the last.  
But, oh, the dry and parched years  
In between . . .  
Can even mended love  
Restore their sheen?

## SPRING AWAKENING

By Verda Mackay

MY FIRST spring in Utah was something  
to see.  
There were bright puffs of flowers on each  
bush and tree.  
I was lonely and homesick all winter  
through.  
When spring came to Utah, I awakened  
anew.  
I came here in winter when all things were  
sleeping.  
It seemed as though spring was only just  
creeping.  
When out of the skies I heard a song  
sweet,  
I looked and saw flowers were kissing my  
feet.

## INTERMEZZO

By Florence Holcomb Martin

THROUGH restless days she sought the  
springs  
Whose outward touch would vibrate inner  
strings;  
She stood beneath tall trees and listening  
heard  
Like melted speech, the story of a bird . . .  
Her pulses sensed exquisite rhapsody,  
Not seen but listened to . . . some melody  
Wherein dumb longings happily had found  
An inward speech won from the earth's  
low sound.  
In trembling chords, their revelations were,  
By some external muse, transposed for her.  
The song of cloud mist caught along brown  
boughs,  
Earth's quickening life, of youthful lover's  
vows . . .  
Cascading green arpeggios, disciplined  
Into white music and blue plumes of wind.

## A FENCE

By Edwin E. McDonald

THEY have a special lure for me:  
A fence of any kind;  
The ornate ones, hand wrought from brass,  
The wooded ones, green vined.  
A lattice fence with sharpened tips  
And neatly painted white  
Around a lawn or garden plot  
At just the proper height.  
I've noticed, sometimes, nothing there  
Behind a lonely fence;  
No grass, no garden, things quite bare:  
An empty residence.  
No matter what the reason was  
Within the builder's mind,  
They have a special lure for me:  
A fence of any kind.

## SIGNALS

By Marian Schroder Crothers

IT SEEMS that Nature has arranged  
Some traffic signals for us all,  
For growing things glow green in spring,  
Shine brightly scarlet in the fall.

## REBIRTH

By Catherine E. Berry

FOR months, for days, the seed has lain  
Cold and hard-packed in the earth,  
Then, at some hidden signal, stirs  
Into murmurings of birth.  
The air still holds the winter cold;  
Frost still lingers on the ground;  
But down below, deep buried yet,  
There is a quickening of sound.  
The frail roots venture out beneath;  
Hard shells crack and tear apart;  
Though winter wears a chill, gray cloak,  
Life begins in spring's warm heart.

## INFLATION

By Sylvia Pezoldt

SPRING'S Midas touch is on each daffodil;  
In March such gold will buy most anything;  
In spite of snow and north wind's wintry  
chill  
We know that from each yellow cup will  
spill  
The gold of spring.

## POSTPONEMENT

By Elaine V. Emans

OH, I shall go to the gallery  
To see what art is achieving—  
But today my tulips have unveiled  
Colors beyond believing.  
And I shall go to the library  
To hear what the poets sing,  
But today, today a little brown bird  
Is telling me of spring!

## A WOMAN'S GOLD

(On looking at the painting, "A Woman Weighing Gold," by Jan Vermeer.)

By Annie Laurie Von Tungeln

A WOMAN should weigh her gold each  
day:  
The gold of work, the gold of play.  
If her heart be keen, it soon discerns  
That she has more gold than she ever  
earns:  
Her baby's voice, her husband's love  
Enrich her soul till it towers above  
The brass and copper of everyday,  
All gilded things that do not pay.

## POSSESSIONS

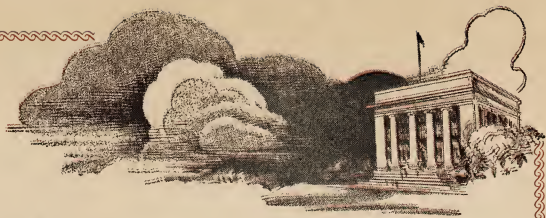
By Jane H. Merchant

SUSAN has a crystal vase;  
Paula has a porcelain bowl;  
Clara has a silver pitcher  
With a silver scroll.

But my family says the finest  
Treasure of them all, by far,  
Is my ordinary earthen  
Well-filled cookie jar!

## THE IMPROVEMENT ERA





## "THE LOST ONE"

by President David O. McKay

"Simon, son of Jonas, lovest thou me?"

"Lord, thou knowest that I love thee."

"Feed my lambs."

Jesus said to him the second time:

"Simon, son of Jonas, lovest thou me? \*\*\*

Feed my sheep." (See John 21:15-16.)

THIS WAS one of the last and one of the most important injunctions that Jesus gave his Apostles, following the resurrection. The Savior's charge to watch over the flock and to feed the lambs is as applicable at the present time as it was in the days of Peter. The Church of Jesus Christ must particularly accept this responsibility.

In the fifteenth chapter of St. Luke there is recorded another message from the Savior relative to the lost and found. That message is embraced in three remarkable parables: one, the parable of the lost sheep; another, the lost coin; and a third, the prodigal son.

In the first the straying one seems to have become lost through thoughtlessly wandering away for ordinary daily sustenance. Perhaps the wandering was prompted by just a desire to seek the necessary things of existence.

The second, however, refers to a different kind of lost one—one lost through the carelessness of another; and the third, to one who deliberately and wilfully becomes estranged from God.

I am not sure that I have applied these parables properly, but certainly there are just such classes of young men and young women who wander away and become lost. There are those in the world who become so absorbed in gaining a livelihood and so interested in the material things of life that they lose sight of the importance of religious ideals and activ-

ity. Of the second class, those who are unaware of being in the dark, there are many such (speaking of the nation at large as well as of us) little children growing up in darkness, unconscious of the light, untaught and untouched by religious instruction. Of the third, there are many young men and women who wilfully and deliberately choose the pathway of indulgence, which grieves the Holy Spirit and leads them away from the testimony of the gospel of Jesus Christ.

It is a great mission, the greatest in the world, to reach out after these young people, to extend a hand to the child, following Jesus' injunction to Peter to bring the lambs into Christ's fold. Indeed, there is nothing greater.

The cost of training the child, if we can reach him properly and in time, is only a fraction of the cost of crime in this country—which runs into many billions annually and which is expended upon a relatively small part of our population.

There are two ways to stem criminality. One is by united, concentrated public opinion. The other, and more effective, is by personal contact. There are countless men and women who can look back with gratitude to the visit of some kind man, somebody who put his hand on a shoulder and said: "Don't do that," or "I commend you for your doing this, my boy." Some word of commendation, some gentle hand has led many a young person back into the path that has given him the success which he has attained. Personal influence—we must not lose sight of it. And the organization which can supply that personal influence with the least waste of effort, and with the highest degree of efficiency, is the most potent

(Concluded on following page)

## The Editor's Page

## THE EDITOR'S PAGE

(Concluded from preceding page)

organization in the world. My heart is filled with gratitude to God for having revealed this organization—his Church. When I think how readily we may reach every child within our domain, when I think that we can go to him with the assurance that we can lead him into the presence of God, if he will but live up to the principles of the gospel, I feel a spirit of appreciation overwhelm me.

How may we reach these youth? In some of the organizations of the Church every boy and girl should be enrolled. His name or her name should appear on some record, if not on several records, throughout the Church, and some teacher or some officer has the obligation of coming in contact with every individual boy or girl!

The bishops have before them the means in their hands: the Priesthood, Relief Society, Sunday School, Young Men's and Young Women's Mutual Improvement Associations, and Primary Association (not to name the Church schools and seminaries). I say bishops, because the bishop is the head of these organizations, and if the bishop will accept the responsibility of formulating and of assigning responsibility for reaching those who have failed to enter into activity, there need not be a boy or girl who within two months' time may not have had a personal visit from an efficient officer or teacher.

The ninety and nine may be safe within the fold (although I think the figures are scarcely

so encouraging as this), but it is the one who is lost whom we should seek. And in each group there are one or two, three or four, or more, who need special care, special guidance. How best can we reach them? In this way: Let every teacher in the quorums, every teacher in these auxiliaries, have before him the list of these who are "elsewhere."

Be not satisfied with the good class you have Sunday morning or Tuesday evening, but feel that the work is not done until you have carefully considered that "other list" which you hold in your hand. Perhaps you can't bring them all in. But you can bring some, "And if it so be that you should labor all your days," said the Lord through the Prophet, "in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D. & C. 18:15.) And who knows what that soul may become in the kingdom?

One of the cardinal duties of the Church of Jesus Christ is the duty of accounting for every one. May God inspire us to bring into the fold every child, every youth, and, as far as possible, every man and woman, for there isn't one who is not God's child. And when we are thus working, we are carrying out the great purpose of the Almighty, the very purpose for which he established his Church on earth, namely, to bring to pass the immortality and eternal life of man.

"Lovest thou me?" Then "feed my lambs."

## What Is Christian Living?

by John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

WHAT quality sums up Christian living? There is a sure, unfailing mark of the true followers of Jesus, the Christ. This mark is the power to forget oneself in the needs of others—we call it unselfishness, the highest achievement of man. It is the only means by which swords shall be beaten into plowshares and the earth become as paradise.

Should we not in this trying day search our own hearts? We need go no farther.

Are we ready to give of our surplus, to give of ourselves, to those in need? Is it a joy to us to give to the Lord that which he requests of us?

Is there unselfishness in our homes? Does kindness rule there? Does an unselfish love direct our family life? If the answers are yes, we have made the beginning of the world's conquest of peace.

What about our neighbor? Are we solicitous of his welfare? Do we look charitably upon his weaknesses? Do we recognize his virtues without jealousy? Do we try to love him?

In our business affairs do we refuse to take even lawful advantage of our fellow man? Will we divide possible profits with him?

*Evidences*  
AND  
*Reconciliations*  
CLXXIII

You shepherds, officials of the Church, are you true fathers to the flock, giving love and more love to your brethren in your charge?

These are the simple unflinching tests.

If a congregation, as followers of the Prince of Peace, would order their lives for unselfishness, a notable beginning would be made toward world peace. Others seeing the beneficent results would follow our example, and the spirit of good will would spread among men. Shall we not resolutely try to do so?

Soul-lifting is the sequence of events when unselfishness rises in the human heart, when the real

THE IMPROVEMENT ERA



brotherhood of men is accepted, when there is a surrender to the divine program! Charity and mercy soon flow from the unselfish man. He looks with forgiving compassion upon the weaknesses of others. He seeks to succor all who are in need. Such service begets love, the impelling principle of divine

action. Peace is the child of love—the peace of soul that frees man to progress towards the likeness of God. Thus is the happy ascending sequence: unselfishness, charity, love, peace. All creation is pleading, praying, and weeping that unselfishness may be established among men.

## CONTRIBUTIONS OF THE PIONEERS

by John A. Widtsoe

OF THE COUNCIL OF THE TWELVE  
(JANUARY 31, 1872—NOVEMBER 29, 1932)

YOU KNOW my heart is full of gratitude today and full of embarrassment. I am very grateful for the friendships that I have managed to gather throughout the years, for the many good people who have waited upon me consistently because no man stands alone.

I realize the importance of this group—Sons of the Utah Pioneers. If I had had the choice as to who should honor me as you have today, I think my choice would have fallen upon this group.

The blood of the Utah pioneers is still running strong, and there is work to be done. The fathers and grandfathers and great-grandfathers of you here today tamed the desert, but there are other deserts left, just as big, just as important, just as unwilling to be tamed as were the sagebrush wastes of Utah. I have the trust that the pioneer blood is going to accomplish much in the way of wonders in our civilization of today. Evidences are accumulating that this may be so. . . .

I am embarrassed to think I have been singled out as one of the men chosen for special honors at your luncheon meetings. I want to say to you frankly that I have nothing in my life to recommend me except one thing—and thousands of men can say the same thing—I have done a day's work honestly all the days of my life, and if that can be spoken of me, I will be quite satisfied. I honor the men who lead lives of devotion and industry to the work they have to do. . . .

I am especially honored to be touched by this group. Early in life the Utah pioneers touched my life. I have given a good part of my life, though I am not a descendant of them myself, to a study and consideration of the work of the Utah

pioneers. Much that I may have done in life has been inspired by them.

When as a lad, I came to this land, it began to dawn on me as I traveled up and down Cache Valley that somebody had done a great work to achieve that which had been accomplished in the valley. When I grew to maturity and began my scientific work, one of my first attempts was to do something for irrigation, that peculiar and peculiarly important practice of the pioneers in winning the desert. I found as I looked about that while we all praised irrigation it was a rule of thumb affair. It had no orderly, should I say scientific, basis.

Then we made an attempt to bring order out of irrigation chaos. Water is life's blood, you know, of the people here. We did not succeed very well. We will as time goes on because others will carry on the

work. But my work reminded me constantly of the work of the pioneers.

In Logan where I lived as a boy, we had real pioneer days. We have forgotten them now. On the twenty-fourth of July we all gathered, oxen and handcarts, pioneers and witnesses, and spent a day in real pioneer festivities. At the end of the day one or two of our eloquent orators spoke to us. Invariably they talked about the pioneers. They used Brigham Young as the example of the pioneers. He was always spoken of as a great colonizer, as a man of astonishing power to achieve what he did, and all the while there lingered in my mind the thought that this man Brigham Young was something more than a colonizer. What was it that he and his colleagues did that made them able to achieve what they did? So, with the exuberance of youth and courage of youth, I undertook the toilsome labor of examining every scrap of information and writing bearing on the work of Brigham Young. Out of fifteen or twenty thousand references that I finally gathered, a few hundred were used in a book that you all may know, titled, *The Discourses of Brigham Young*. I found that Brigham Young was not merely a colonizer, that was only a part of his work, just a secondary matter, but the man was a great philosopher, comparable with great thinkers of any time, of all time.

And then a little later we had lived a hundred years here, and we had a big celebration. I thought I would contribute my little mite, so I tried in my own weak way to discover just what the pioneers did, and I had the courage to publish a little book on the subject called, *How the Desert Was Tamed*.

(Concluded on following page)



## CONTRIBUTIONS OF THE PIONEERS

### EDITORIAL NOTE

The address by Dr. John Andreas Widsøe of the Council of the Twelve from which the following excerpts were taken, was delivered to the Sons of the Utah Pioneers at a luncheon meeting, August 27, 1932, which was held specifically to honor Dr. Widsøe for his contributions in making "the desert blossom as the rose." This was Dr. Widsøe's last public address in Utah.

(Concluded from preceding page)

There were some very simple principles and some very few principles which laid the foundation of the work of the Utah pioneers. I classified them in my publication as four—four great cornerstones upon which the Utah pioneers did their work and upon which the sons of the Utah pioneers did their work, and upon which the sons of the sons of the Utah pioneers must do their work. They are eternal in their nature. They are the kind that will make the world or destroy it if not used:

1. Faith. These men of the desert, over a hundred years ago, had faith. I am ashamed of any son of a Utah pioneer who has forsaken faith because he thinks he has found something better, bigger. There is nothing finer, nothing bigger, more lasting, more compelling, more inspiring than faith.

2. Education. As the second principle they sought education. Three

years old was Utah, the log house—the two-room log house, sometimes a one-room log house—was still a mansion, and your forefathers had the courage to organize the first university this side of the Missouri River. A noble gesture, a noble action—faith and education.

3. Since there were many, it took the third principle. We call it co-operation. They helped one another.

4. The three foundation stones and all knitted together—if I may use a poor comparison—by a fourth one, industry. No one in that program was afraid of toil nor of paying the price. Everything was given in toil; therefore, victory came, and so modestly and ever surprisingly and somewhat unexpectedly.

What the Utah pioneers did was to have faith, to seek education, to practise co-operation and to be industrious. . . .

I am grateful for my life. I am grateful for the blessings that have come to me, for the kindnesses you have shown me, for the success that has attended me. I have never sought the limelight. I have made it a business in life to keep away from the limelight. I have always felt that

in the limelight I could not do my best work. Over my study table or in conversations with young people I could work. I have been grateful for the opportunities I have in trying to stimulate young men and women now grown to maturity—there are some right here in this group today—who began humbly, who needed help, just a little help, just a little shoving to help them from failure to success. It is a great reward to see those whom you helped rise a little, little by little, more and more, until they have overtaken you and become bigger and greater than you are or were.

I am very appreciative of this opportunity and trust that out of it may come some good. I suppose every man in his life leaves lessons for others—either for good or for evil. I trust that mine may be for good.

I have been very fortunate in my family. I found a girl; of course, she is second to none, but in reality, intelligent, capable, and helpful. A man cannot do much without a happy home.

I have found friends by the thousands, tens of thousands. They have all helped. I have lived, as I call it, *In a Sunlit Land*. There is no dark land—only sunlit. The sun is shining. . . .

God bless you! I thank you again for the honor shown me today; and may the Lord of heaven be with you in all your attempts, in all your walk, and in all your talk.





JULIE's casual remark at dinner that she would need our help with her community problems class assignment was our introduction to the embryo of a fascinating family project. Her approach was not unusual, for we four (Glenn, our almost ten-year-old; Julie, just barely a teen-ager; my husband, and I) have become well aware of the worth of planning, playing, and praying together. What was unusual, we thought, was the assignment.

"Miss Ensign," Julie further explained, "has asked for a written report on as many of the historical landmark markers in our county as I can find. My report must contain the location, purpose, and inscription of each marker."

My husband and I exchanged glances. By telepathy we agreed such an assignment was a big order for an eighth grader. But to the child her father said, "It's my opinion that you will need our help on that assignment, Julie. How much time has Miss Ensign allowed you?"

"About a month," was the reply.

"Good," my husband said. "We shall plan our itinerary, and shall begin our search for markers next Saturday afternoon."

The itinerary developed under my supervision. We had to know what we were looking for, so our first step was to obtain a list of the markers. This proved to be slightly complicated and resulted in our calling the Utah Pioneer Trails and Landmarks Association, the Daughters of the Utah Pioneers, the Sons of the Utah Pioneers, and the Historian's Office of the Church of Jesus Christ of Latter-day Saints. Julie, hesitating with inexperience, did this at my direction.

The following week found us prepared with a list of several dozen marker sites. Consequently, after



"... we looked up at the imposing monument, raised in commemoration of the Mormon Battalion which made one of the longest infantry marches in history."

my husband came from work, we prepared and ate our lunch, cleared away the dishes, and then dressed ourselves for the out-of-doors and went forth. The sky was threatening, and the snow was deep.

Knowing it was getting late, my husband, as he backed the car down the driveway to the door, urged, "We haven't much time. We must be off."

The thought occurred to me that the last of what he said might easily have a dual interpretation. Who, but us, would desert a warm hearth

for such an errand? However, I said nothing as I settled myself in the car. Julie was depending on us.

Our excursion proved fruitful. In addition to acquiring knowledge about the first flour mill in the valley, the establishment of the sugar refining industry in the West, the location of the place the lone cedar tree stood on that hot July day in 1847 when the little band of people seeking religious freedom observed the barren waste that was to be their home, and various other items of historical interest, we also learned that Father could read marker inscriptions from a greater distance than the rest of us, that my long unused shorthand procedure required almost as much time to record as Julie's longhand notes, and that Glenn, very probably, might profit from instruction in etiquette because she giggled unrestrainedly at the pioneer names she thought so queer. Most important of all, we felt that it was good just to be together. This was fun! But all too soon time and

## A COMMUNITY PROBLEMS CLASS ASSIGNMENT THAT GREW INTO A

# *Family Project*

by Bernice B. Pollei



Bishop Joseph L. Wirthlin at his desk in the Church Office Building.



Madeline Bitner Wirthlin, wife of Joseph L. Wirthlin.

# JOSEPH L. WIRTHLIN—

## EIGHTH PRESIDING BISHOP OF THE CHURCH

*by Bryant S. Hinckley*

No sounder piece of . . . manhood was put together in this century of time, . . .  
—Thomas Carlyle.<sup>1</sup>

**J**OSEPH LEOPOLD WIRTHLIN, eighth Presiding Bishop of the Church of Jesus Christ of Latter-day Saints, was born in Salt Lake City, Utah, August 14, 1893, the eldest son of Joseph and Emma Hilstead Wirthlin.

His mother's people were of English descent and devoutly religious people. Some marvelous spiritual manifestations preceded their conversion to the Church. Emma Hilstead was a talented singer and musician, a brilliant and beautiful woman of unusual spirituality and leadership. At the time of her death, she was president of the Relief Society of the Eleventh Ward of Salt Lake City.

Bishop Wirthlin's forebears on his father's side were sturdy, hard-work-

ing, soundly honest people, early immigrants to Utah. His grandfather, Leopold Wirthlin, many years ago was called on a mission. Times were hard, and the family was poor. In order to make it possible for him to go, he sold his only cow. While he was away, his wife sewed salt sacks for one dollar a thousand. Through her unceasing toil and rigid economy, she managed to care for the family and keep her husband on a mission. They were of Swiss descent.

Bishop Wirthlin inherits his force of character and executive ability in a large measure from his father, who from his boyhood days was connected with the livestock and meat business. And while he was yet a young man, he started in this business for himself in Eureka, Juab County, Utah. It was there that he

met his young and beautiful bride, and it was there that he spent his early boyhood days.

His father, although successful in merchandising and stock raising, became interested in mining. He accumulated a substantial estate and moved to Salt Lake City. Bishop Wirthlin relates this story which illustrates the Wirthlin courage: "Many years ago, there was a labor strike in Eureka, and the strikers notified Father not to deliver any goods while the strike was on. He replied, 'You will have to leave that to my judgment.' Sometime later the people at the boarding house sent word to Father that they were out of supplies, and needed

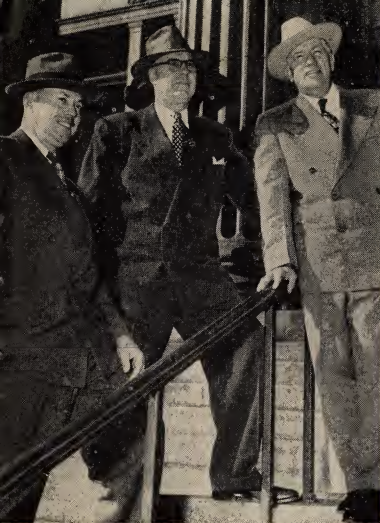


Part of the herd of Hereford cattle which graze on the broad acres of Church-owned ranches in Canada.

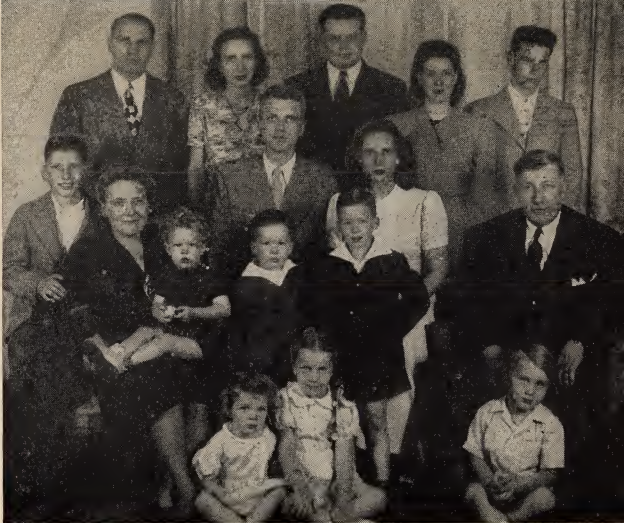
THE IMPROVEMENT ERA

<sup>1</sup>Essay, Sir Walter Scott.





Bishop Wirthlin, right, and his counselors, Bishop Thorpe B. Isaacson, center, and Bishop Carl W. Buehner.



Bishop and Sister Wirthlin with their children and grandchildren.

food. He said, 'All right, I'll deliver it.' He loaded his delivery wagon with supplies, got in the front seat next to the driver and, with a double-barreled shotgun across his knees, rode down through the strikers and delivered the goods."

In the summertime Joseph, before he had reached his teens, herded his father's sheep on the Tintic range. That meant that he must be up at four o'clock in the morning and have the sheep grazing on a distant hill where his father could see them at six o'clock in the morning, and he had to bring them all to the bedding ground at night. That was a man's job, and he did it. Thus he learned at an early age to carry responsibility

ties and to do things whether he liked to do them or not. There was something in that experience that you do not get out of textbooks or in the classroom. This training develops self-reliance and leads to a disciplined and well-balanced life. Furthermore, he grew up with a personal responsibility to his Heavenly Father. Both of these characteristics are clearly manifested in his mature life.

By instinct and training, inheritance and choice, Bishop Wirthlin is a businessman. The men are few indeed who know the essentials of business as Joseph L. Wirthlin knows them. He is acknowledged to be one of the best judges of cattle and sheep that can be found. This is a result of his early training with his father who in his own right was a man of business ability.

More than thirty years ago, Bishop Wirthlin started in business for himself on borrowed capital, and he has built from the ground up a meat business based upon two guarantees—quality of goods and honesty of weight. He now has a flourishing wholesale and retail business. It is managed by his eldest son, Joseph B., a handsome and affable young man.

In days when he was devoting his time largely to his own affairs, he would be at his place of business from six o'clock in the morning until late at night.

He lives on a 110-acre farm near Salt Lake City where he manages a dairy and looks after the cultivation of his lands.

Joseph L. loves cattle and sheep and the wide open spaces.

The Canadian ranches which he oversees for the Church cover almost an empire, and grazing on these broad acres are thousands of Hereford cattle. While this management involves much correspondence and a great deal of planning in his office, he goes up there two or three times a year and spends from ten days to three weeks on the grounds.

In managing these extensive ranches, he is experiencing the fulfillment of the fondest dreams of his boyhood—to manage a great ranch with thousands of cattle. To go to Canada and ride through the cattle, to breathe the fresh air of the plains, and to hear the lowing of the herds, brings a serene satisfaction to his heart, and to ride a fine saddle horse for days over the grass covered hills, to mingle with the ranch hands, and to work out with them plans for developing the ranch, satisfies something deep down in his soul.

The bishop is a shrewd buyer and a good salesman, and through his wisdom and managerial ability, he has been able to make this great enterprise a profitable one.

(Continued on following page)



## The Office of Presiding Bishop

No organization instituted by the ingenuity of man is comparable to the Church of Jesus Christ of Latter-day Saints for implementing a great program whose aim and purpose is to save and bless mankind. In this organization one of the indispensable segments is the office of Presiding Bishop. It plays a part of primary importance in the functioning of the Church. In its broadest implications this office looks after the temporal affairs of the Church, presides over the Aaronic Priesthood with all its quorums and ramifications, carries forward a great program for taking the gospel into the homes through the ward teaching system of the Church. Under the senior Aaronic Priesthood program, it conducts a plan of education for those whose training in the Church has been interrupted. It supervises the collection of the tithes and offerings of the Church, assists in the construction and maintenance of places

of worship and of recreation, and in numerous other ways assists in carrying forward the work of the Church.

With a fast growing organization spreading all over the civilized world, one can readily understand that it requires a man of major capacity to administer the affairs of this office.

During the past hundred and twenty years, eight men have been called to this exalted office. The first bishop was Edward Partridge called by direct revelation to be "a bishop unto the Church."<sup>1</sup> Newel K. Whitney, who was called of God as was Aaron, through revelation, became the second Presiding Bishop.<sup>2</sup> He was succeeded by the following in the order named: Edward Hunter, William B. Preston, Charles W. Nibley, Sylvester Q. Cannon, LeGrand Richards, and Joseph L. Wirthlin.

<sup>1</sup>D. & C. 41:9.  
<sup>2</sup>*Ibid.*, 72:8.

advanced to first counselor in the Presiding Bishopric.

Since he has served in these various capacities, he knows Church work from all angles. He has had a close and intimate contact with people, and he understands their problems and knows how to help in their solution. So from the very grass roots he has learned the genius of Church leadership.

Few Presiding Bishops have come to this great office with a better knowledge of its details, duties, responsibilities, and opportunities than Bishop Joseph L. Wirthlin. For fourteen years, he was an apt understudy of one of the great modern missionaries and distinguished leaders of the Church, LeGrand Richards. Not only has he made a study of the requirements of this office, but he has also discharged every responsibility placed upon him as a counselor with signal ability. He knows this job and, assisted by the capable men whom he has chosen as counselors, is carrying forward the great task committed to his hands with credit and distinction. The work in this office has been departmentalized and organized with responsibilities definitely fixed, and with experts wherever needed, so that the whole organization functions smoothly and effectively. The main office has about one hundred and fifty employees under the supervision of Taylor H. Merrill.

SEPTEMBER 14, 1916, one month after his twenty-third birthday, Joseph L. Wirthlin married Madeline Bitner,

## JOSEPH L. WIRTHLIN

(Continued from preceding page)

BISHOP Wirthlin's lifelong training seemed a preparation for his assignment as Presiding Bishop of the Church. He has come up through the various quorums of the priesthood, functioning in all of them. He served as superintendent of the Mutual Improvement Association of the Eleventh Ward in the Ensign Stake, was counselor in the bishopric of the Thirty-third Ward, and was bishop of that ward for ten years. He became a

member of the high council of the Liberty Stake and was president of the Bonneville Stake. He did missionary work in the Swiss-German Mission where he served for one year. Because of World War I, he was transferred to the Central States where he finished his mission.

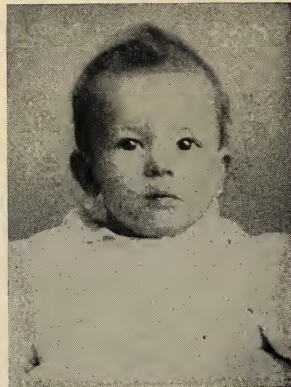
In 1938, he was chosen as second counselor to the Presiding Bishop. Following the death of Bishop Marvin O. Ashton, Joseph L. Wirthlin was



Joseph Wirthlin, father of Joseph L.



Emma Hilstead Wirthlin, mother of Joseph L.



Joseph L. Wirthlin as a baby.



Joseph L. (back, center), as a boy, and three of his sisters.



The Joseph L. Wirthlin family about 1922. The children are, left to right, Joseph B., Judith, and Gwendolyn.

a daughter of Brennaman Barr and Martina Halse the Bitner. Madeline is the youngest of a group of ten daughters, all attractive, interesting, and brilliant women. She is a natural leader, a housekeeper, a homemaker, and a mother in all that these terms imply.

This young couple were active in dramatics and popular in the groups with which they mingled. Their married life, though full of problems and responsibilities, has indeed been a happy one. The Wirthlin home is a center of culture, comfort, and hospitality where faith in God and love of country are engendered. It is an example to all Israel.

This couple has created at the fire-side the atmosphere in which strong men and noble women grow. They have given to the world three sons and two daughters: Joseph B., Judith W. Parker, Gwen W. McConkie, Richard B., serving a mission, David B. residing at home. These children reflect credit upon their distinguished parents, upon the Church to which they belong, and on the community in which they live.

Madeline has always been a helpful and happy companion, cheerful and cooperative. She pays this tribute to her husband:

Thirty-five years of married life have brought many joys and few sorrows. My

companion has always been a good husband and father, and a generous provider. He is an avid reader—church books, newspapers, magazines, books of history, and biographies; these make him conversant with many subjects. His unbounded energy keeps him active in various phases of business, farming, cattle raising, and dairying, but nothing has precedence over his duties in the Church. To this, he has given constant effort and unwavering allegiance. For these qualities I am deeply grateful, not only for myself, but for the fine example and heritage he has also given our children who, following in his foot-

steps, are now active in church, educational pursuits, business, and homemaking.

In a discourse delivered in the Salt Lake Tabernacle the bishop paid this tribute to his wife:

I have been blessed with a fine companion. In the early years of our married life when it was a struggle, and I labored in the bishopric of my ward; she gave me encouragement. Many times I have come home from work late. My clothes were spread out; my meal was prepared. I ate

(Continued on page 170)



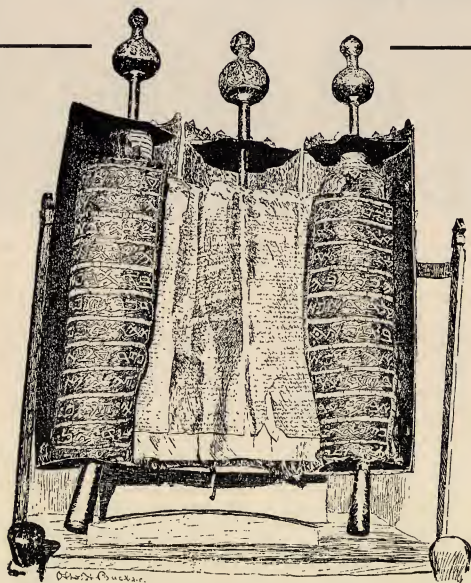
Riding is a favorite form of recreation of the Wirthlins. Bishop Wirthlin and two of his sons on their Murray farm.



# The Stick of JUDAH and the Stick of JOSEPH — Part III

by Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION,  
BRIGHAM YOUNG UNIVERSITY



The Roll of the Law. Palestine.

## HOW DO THE STICKS BECOME ONE?

THE PROPHET is very emphatic on one point: No matter how many sticks there were originally, they become *one* in the hand of the Lord—"And bring them together to thee for one stick . . . and they shall become one stick, and shall be one in my hand." What is the strange manipulation by which one and one make one? We are reminded of the miraculous rod of Aaron that ate up the wooden rods of Pharaoh's priests and still became no larger,<sup>66</sup> but a far more practical explanation is at

hand. First of all, there is, of course, the binding of the sticks into a ritual bundle, by which the many become one: Ezekiel duly explains that as the sticks become one so "I will make them one nation." The Septuagint of Ezek. 17:7 reads, "and thou shalt fit them together for thyself, into a single staff of tying themselves, and they shall be one in thy hand." The Greek is as bad as the English, but it is clear that the staves become one by being fitted together first (*synapseis*), and then held fast by tying (*tou desai*). We have already had occasion to note the ritual tying of the bundle; what interests us here is

the fitting together, on which Ezekiel lays peculiar stress.

We have noted the Jewish tradition that all the tribal rods were originally cut from a single staff, and that ancient commentators remind us that the rods naturally belong together because they were all shoots from a single stock.<sup>67</sup> Both in the Old World and the New, divination and identification rods "in their original form consist of *split* arrow shaftments, and are marked both inside and out with bands of ribbonings."<sup>68</sup> What is behind this splitting and rejoining of the stick may be best explained by the example of the ancient institution of *tally sticks*.

A tally, to follow the definition of the principal authority on the subject, is "a stick notched and split through the notches, so that both parties to a transaction may have a part of the record."<sup>69</sup> In the ancient world, according to the same source, "the tally-stick, split or unsplit, is widely used: instances of it have been noted all over England and Europe, indeed all over the world, and in all kinds of trades."<sup>70</sup> In England, where tallies may best be studied, their use was required in all business transactions with the royal exchequer from the twelfth century (though they are much older) to the nineteenth, when their place was taken by paper bills and indentures, though the word "bill," meaning a stick of wood, still recalls their use,<sup>71</sup> as does *indenture*, meaning a dent in the wood. A rod of hazelwood or willow was cut according to strictly prescribed rules into two parts, one with a notch on the end called a *stock*, the smaller piece being the *foil*.<sup>72</sup> "The stock



went with the payer, the accountant; the exchequer kept the foil."<sup>72</sup> Being cut with scratches and notches *before* the parts of the stick were separated, the tally furnished a foolproof control over both parties, for no two pieces of wood in the world would fit together perfectly to match mark for mark and grain for grain unless at their original marking they were *one stick*. When in 1297 one William de Brochese tried to cheat the king's treasury by adding a notch to his half of the wood, he was promptly detected and sent to prison.<sup>73</sup> The fact that both parties held parts of the tally is fundamental, "implying a check on both rather than a debit on one."<sup>74</sup> Thus while the king held his half as a *foil* on any attempt to cheat him, the other party held the *stock* (stick) by which he could prove his exact status in the contract: from this the word *stock* is still retained in the business world,<sup>75</sup> while the old expression "lot and scot" betrays the original role of the arrow shaft in the transmission of property.<sup>76</sup>

The great advantage of the tally-stick was that it gave parties to a contract a sure means of identification and an authoritative claim upon each other no matter how many miles or how many years might separate them. When, however, the final payment was made and all the terms of the contract fulfilled, the two pieces were joined together at the exchequer, tied as one, and laid up forever in the vaults of the royal building—becoming as it were "one in the king's hand."<sup>77</sup> So great was the heap of such sticks in the basement of the old Houses of Parliament, that when they were ordered burned the ensuing conflagration, "according to the well-known story . . . caused the fire which destroyed the Houses of Parliament in 1834."<sup>77</sup> At any rate "the exchequer exacted a return of the stock at audit," and only when the sticks had been united as one was the standing of the debtor cleared.<sup>78</sup>

The analogy with Ezekiel's story of the sticks is at once apparent. But was the system of tallies really ancient, and did the Jews have them? It is interesting in this regard to note that all exchequer tallies had to be written on in Latin, the official language of the state, with the notable exception of an important class of tallies in which the names, dates, places, etc., are noted down in



Tally Sticks. The shorter sticks are the "stocks," and the larger ones the "foils" to which the stocks were fitted to "become one stick."  
(Reproduced from "Archaeologia" Vol. 74 (1925), Plate lxx.)

Hebrew, while the Jewish Plea Roll furnishes the best evidence for the use of private tallies.<sup>78</sup> Now though a great deal of tally-business was carried on between the king and foreign parties (e.g. the great Flemish merchant Henry Cade), the only foreign language found on the tallies is Hebrew. Not even English is allowed.<sup>79</sup> Had the Jews adopted tallies for the first time when the government did, they would like everybody else have been required to adopt the official method of marking them; so the remarkable exception made in their case, persecuted and unpopular as they were, certainly implies that they had their own tradition of tally marking, which they were allowed to retain.

In this respect, it is strange that the commentators while consistently identifying the sticks of Ezekiel 37 with tribal rods, never refer to the cutting of the rods in Zechariah 11.<sup>80</sup> We have noted that the *breaking* of a rod signifies in Jerusalem and Ezekiel the destruction of a nation; but the *cutting* of a rod has quite another symbolism. Thus Zechariah 11:10: "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant\* which I had made with all the people . . . v. 14: ". . . then I cut asunder mine

other staff, even Bands, that I might break the brotherhood between Judah and Israel." When the rod is cut in two, instead of being broken, Judah and Israel are not destroyed but separated; the bond that binds them together (and that is the meaning of the strange name *Bands*) is loosened, and the two go their separate ways. As the tie between nations is broken, so the mightier bond between God and men, the staff Beauty, is broken when the staff is "cut in two." This is the obvious reversal of the process of bringing the two divided sticks together, as described by Ezekiel, to renew the very covenants here broken—those between Judah and Israel, and those between God and "all the people." The technique of the tally-stick as a means of establishing a covenant and bringing parties together in normal contract is here plainly indicated.

We need not establish the antiquity of the tally-stick by working back through the records of the Middle Ages, for the institution is met fully developed in the earliest records of antiquity. This may be illustrated by the archaic feasting-tickets of the Greeks and Romans. Originally little rods, these tokens, which everyone had to present for admission to the great public feasts, took various forms and went by the name of *tesserae*. In

(Continued on following page)

\* (Italics author's)

## THE STICK OF JUDAH AND THE STICK OF JOSEPH

(Continued from preceding page)

the Roman usage, the guest who came to the banquet would be stopped by an official or servant and asked to show his token; this would be fitted against a like token kept at the house of the host, and if the two pieces matched perfectly the guest would be recognized as one who had entered in a contract of *hospitium* with the host and duly admitted to the feast.<sup>81</sup> One is strongly reminded of the "white stone" that is borne by those who "eat of the hidden manna" in Revelation 2:17. The act of placing the two tokens side by side (on which Ezekiel is so insistent) gave the feasting-token among the Greeks its name of *symbolon*, meaning to place (or shoot) two things together. From it comes our word *symbol*. A *symbolon* is by definition something that has value only when placed beside something else to show just what is "symbolized." It is simply a very ancient tally-stick—how ancient may be judged from the use of wooden divining-sticks at the prehistoric Italian shrine of Praeneste and the Greek Delphi.<sup>82</sup>

That the tribal rod, herald's staff, or scepter is a glorified tally-stick appears in its nature an exact copy of God's own staff,<sup>83</sup> and in the provision that it is only on earth as a temporary loan, to be taken back in due time into the hand of God, where it rightfully belongs.<sup>83</sup>

Ezekiel, then, is talking sense when he speaks of the two sticks that become one. It is not merely that the ancients had such sticks, but that they used them specifically in the situation described by Ezekiel for a summoning and gathering of the nation and for the establishment of identity and the renewing of contracts. The scattered tribes of Israel are described as apparently lost for good, smashed, dispersed, forgotten, nay, dead—dry bones. This all looks to a far future time, for the dry bones show us not a sick nation, not dying one, nor even one now dead, but one that has been dead for a long, long time. That the nations are depicted as scattered far and wide, having lost their identity and disappeared from history, is noted by the commentators—hence the need for a miracle of resurrection, hence the need for a sure means of identifica-

tion, symbolized by the identification sticks. The "extinct" nations are summoned to the Great Assembly by the Lord's herald, who takes their marked rods and places them side by side; they fit together perfectly to become one stick as the herald performs the joining before the eyes of all the people. (Cf. Num. 17:9.) Judah and Joseph are thereby recognized beyond a doubt as parties to the original covenant long after separation and the original unity of the Covenant People is thereby restored. The united scepter is then returned to the hand of the king (Ezek. 37:19, 22-44) where it is to remain forever, all outstanding debts, the price of sin and transgression, having at last been paid off and all old scores settled.

### WERE THE STICKS BOOKS?

But now we come to the crux of the matter for Latter-day Saints. Can the sticks of Ezekiel, along with everything else they represent, be understood to be books? Strictly speaking, they were nothing else. A book, says Webster, is "specifically: A formal written document; esp., a deed of conveyance of land; a charter." The tribal rods were just that, no matter how brief the writing on them, while the whole Old Testament, in spite of its length and complexity, is a "book" in exactly the same sense: a "testament," a single binding legal document. But the identity of rods and books goes much farther than this.

Books and Sticks—From the very

first the significance of message-staffs and tribal rods lay in what was written on them—signs that had to be read and recognized. This cutting and divining of marks led to the reading and writing of books.<sup>84</sup> To this day the word *book* recalls the box- or beech-wood staves (cf. Ger. *Buchstabe*, Oldslav. *buky*, *bukva*, "letter"), or sticks scratched with runes which were the first books in the North.<sup>85</sup> Even the Latin word *codex*, now venerated for its association with books of the law everywhere, means simply a slip of wood, while the classic *liber* means *wood-pulp*.<sup>86</sup> The oldest laws of the Greeks and Romans were kept on tablets and sticks (*axones*), which Freeman actually compares with the sticks mentioned in Ezekiel.<sup>87</sup> "It is noteworthy," says Ginzberg, "that the tablets and the rod of Moses were not only of the same weight (60 *seah*), but also of the same material."<sup>88</sup> The equating of sticks with tablets is, as we have seen, found among early Jewish commentators on Ezekiel 37, and is explained by Keil as a natural result of the emphasis which Ezekiel places on the writing on his sticks. The celebrated rod of Moses might well be taken for a writing tablet, for it had engraved on it "in plain letters the great exalted Name, the names of the ten plagues inflicted upon the Egyptians, and the names of the three Fathers the six Mothers, and the Twelve Tribes of Jacob," in other words, for every function it performed, it had to bear a specific writing, making a total of no less than thirty-two separate inscriptions in all.<sup>89</sup> How many words does it take to make a book? In the ancient world, length was no object, and a single word could contain a whole sermon in itself. This is seen in the early use of the words *logos* and *logographoi*, which refer to a writing of any length as a separate opus or book.

Many commentators are convinced that the text of Ezekiel contains the actual words that the prophet was ordered to write on the sticks. Thus Kautzsch translates in his critical edition: "Take for thyself a staff of wood and write upon it: Judah and the Israelites that are Associated with Him," the last phrase being the actual words put upon the staff. Cooke

### YOU HAVE A FRIEND

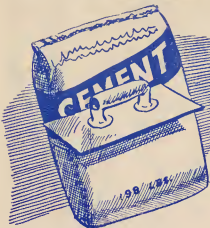
By Georgia Moore Eberling

SOMEWHERE along the journey of the years  
Each soul will find a lonely, shaded, road  
That he must walk, pursued by grief and fears,  
Cast down beneath the burden of life's load.  
Remember then, you have a Friend at hand.  
If you but call upon him, he will speak  
And comfort you and give you power to stand.  
He offers might and courage to the weak.  
God has not promised man an easy way,  
But there will be a rock and cooling spring,  
And always strength sufficient for the day.  
While in the midnight hour you hear hope sing,  
God said, "I will not leave you comfortless."  
His love abides to succor and to bless.





"May I write my initials in one corner, Mister?" one of them asked.



## THE MAN WHO WORKED WITH CEMENT

by Agnes Schiller

THE MAN who worked with cement took odd jobs of fixing broken-down places on the sidewalk. An order had been issued to have it done. He was not an important contractor with a large cement mixer. All he had to mix the stuff in was a square trough. To him cement was an item. He doled it out in small portions, mixing up a little of it at a time.

Four boys were watching him work. Their eyes followed the long-handled shovel, back and forth. No one spoke when he filled the hole in the sidewalk with the gray substance and packed it down hard.

From time to time, the man took a look at the boys and smiled. About them hung the low and swaying branches of a pepper tree. It spread

a warm spiciness around and gave them shade.

When he had smoothed the cement, the man made seams in it according to the design of the rest of the sidewalk. The absorption of the youngsters was breathless. It was only when he started to move his tools onto the next crack, a few yards farther downhill, that the boys came to life.

"May I write my 'nitals in one corner, Mister?" one of them asked.

"Me, too, please!" another followed the leader.

"With a stick?" from the third.

"Can we, please, Mister?" the fourth was the smallest.

The man who worked with cement

went on moving his tools. "Now, tell me," he said in a patient and kind voice, "why you want to write your initials here? Give me a good reason." The boys looked at him with interest. It was a new game. "Each of you think about it a while," he said, and poured a little cement from a bag into his trough, "and if I find you have good enough reason—I'll let you sign."

"It's fun," the first one said, right away.

"I'm afraid you thought too fast. It's not a good enough reason for cutting into the smooth surface. It took me quite a bit of doing," the man said.

"I'd like to . . . because my big

(Continued on page 205)



# The WALHALLA PROJECT

by Niel T. Hansen and Loris Joan Devlin



Half-buried house by Thompson River, Walhalla, Victoria, Australia

**Personnel Involved**—Niel T. Hansen, Loris Joan Devlin, A. Leon Bartlett, Winsome Mary Hayes.

**Date of Project**—Saturday, 2 August 1952.

**Objective**—To proceed by car to the cemetery of Walhalla and to record all visible genealogical data from tombstones in same on above date.

**Foreword**—Walhalla now is an old “ghost town” hidden in the Victorian bushland of the southern continent of Australia. But during the closing years of the nineteenth century it was a thriving, gold-mining township, with numerous substantial buildings and a population of many thousands. Fabulous fortunes in the yellow metal were taken from the many mines which honeycombed the steep moun-

tains that overhung the valley and many tons of gold-bearing ores were washed in the rushing river waters of the valley bed. But gradually nature's stream of treasure was depleted to the faintest trickle, and the glory and romance of Walhalla evanesced as the gold-seekers moved to other areas. In this year very few houses have survived human and elemental destruction, and the permanent population consists of a few scattered families and single persons. Nature's tangled mantle of quiet green now undisturbedly covers the steep slopes where once thousands of eager miners and their families camped.

**The Narrative**—For several months previous to the above date, Niel T.

Hansen entertained the concept of inducing a party of four genealogically experienced members of the Melbourne Branch of the Victorian District of the Australian Mission of the Church to undertake to visit the cemetery. Plans and preparations slowly crystallized; several frustrating incidents were survived; Leon readily agreed to provide his car and act as driver; Winsome was specially instructed for the role of recorder; and Loris of the Royal Australian Air Force, came into Melbourne from Laverton on the zero evening of Friday.

Leon's car was loaded with blankets, equipment, and provisions, and quick progress was made in the darkness through sleepy Dandenong, and along the Gippsland Road. Not until well beyond little Berwick, thirty miles or so from our point of departure in Glen Iris, did dawn commence. On eastwardly through several small lengthily-spaced villages we went, and through the townships of Drouin, Warragul, and Moe. Good traveling time had been attained to this point, but the more difficult section of our journey was ahead.

From Moe we turned northeastward over the La Trobe, Tranjil, and Tyers rivers, and the character of the landscape dramatically changed. We proceeded upwards along an ever-turning road through hilly, woody, and increasingly beautiful country, where lovely little pink and yellow wild flowers grow in massed abundance beneath the tall, closely-growing eucalypts. Long vistas of tree-clothed hills occasionally opened out before us; and, eventually, twenty miles or so from Moe, we rolled into Erica, last lonely village

THE IMPROVEMENT ERA

before our objective. In misty straggling Erica, where strange cars and their occupants are subjects for observation and comment, we stayed for several minutes and purchased further provisions in a small shop. Then onward we went, on the last stage of our trip, along a treacherous, slippery road with many hairpin bends through some of Victoria's wildest but most lovely scenery.

Then, about 10:30 a.m., we came to the southern end of Walhalla, ghost town of desolation, of mud-swept ruined houses, of raging waters, mighty trees, and awesome beauty. But first we saw the cemetery on the side of a hill in what seemed to be a quite inaccessible position. It was, indeed, far above us and mostly hidden from our eyes on the steeply-sloping, densely-wooded hillside. But we felt the first thrill of conquest—we had sighted and were in reach of our objective—the cemetery of Walhalla.

We crossed a white, narrow bridge over the gray frothing waters of the river, and then our road suddenly degenerated into a ribbon of deep miry mud, in which any other car like unto Leon's would have been quickly engulfed. When we drove into the outskirts of the town, we came upon a house half buried in the silt left behind by the swollen river flooded by the rains in June.

Faint sunshine filtered through the gray Walhalla skies, and, in the still air and with the promise of continued warmth, we alighted and the girls removed their heavy topcoats—for the air during all the long early morning journey had been cold.

We were directed, but went past the correct track, not observed by us, due to the tortuous nature of the terrain, the masses of overhanging vegetation, and to the circumstance that a tributary of the river crossed our questing path and had gouged a broad, broken, rocky channel through the ancient track. But eventually we found a very difficult way up to the cemetery, which entailed clinging to anything that grew or was solid on the side of the hill. After looking down once, Win and Loris decided the best way to get up was not to look again, or they wouldn't move an inch!

Our work of transcribing genealogical material from the tombstones commenced without any further de-

lay. Loris and Leon were paired together and to them were allotted the lower tiers of the cemetery; while Win and Niel made a circuitous climb to the upper tiers. To each girl was issued a notebook and a pen; and, as recorders they were engaged during most of the session in the cemetery, while the men acted as readers. But not only as readers—they acted as explorers, as clearers of rubble, as breakers of defiant undergrowth, for the cemetery of Walhalla, in 1952, was not as others.

It rose steeply up the side of the hill, high terrace crowning high terrace. Giant trees were prominently supported by many smaller trees, and a tangled profusion of lesser vegetative growths—dense and all-enveloping—covered the greater area, to merge into the surrounding bushland so unbrokenly that—particularly in the upper portions—the limits where cemetery ended and virgin scrub began were not clearly determined. Most evident of these growths, and especially disconcerting, were extensive mantles of vicious waist-high and shoulder-high blackberry bushes. Often only the tops of tall tombstones were visible, appearing like small lost icebergs caught in a sea of sullen thorns. Many horizontal slabs were deeply and completely covered—with vegetation or with mud and debris. The whole hillside with the cemetery, as indicated by collapsing terraces and dis-

aligned graves, appeared to be gradually crumbling and sloughing into the valley below.

With the aid of planks, sticks, and anything that came to hand, Niel and Leon uncovered headstones, and read inscriptions that at a glance seemed indecipherable.

One incident, worthy of mention follows: Leon and Loris came upon a new-looking flat grave, with the inscription on the face. This grave had been in the path of the flood waters, and silt and rock were piled on top. We dug, scratched, and scraped, and finally uncovered it, thus finding that the last burial had taken place in 1950.

It was very shortly after the above incident that the last inscription was recorded. We had decided to work continuously until completion and not to adjourn for lunch. To have adjourned would have entailed the descent from the center of the cemetery to the car; the preparation and partaking of lunch; and, the tedious re-ascent to the cemetery—all of which would have consumed precious time.

All members of our party worked most happily, earnestly and conscientiously together. Genealogical data from just over one hundred inscriptions relative to about 270 deceased persons, had been secured—data respecting those who sleep in the lonely, fast-disappearing cemetery of Walhalla.

Walhalla Cemetery, Victoria, Australia





"For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield." — (Psalms 5:12)

## AS WITH A SHIELD

by Fred G. Johnson, Jr.

**D**OUG ADAMS threw the last forkful of hay to the cows and smiled with satisfaction as he wiped the perspiration from his forehead and started for the house. He had every reason to be happy, he thought. He had been home from his mission for only three weeks, and already his muscles were hardening to the work. The pleasure in honest toil that he had found during his boyhood on the farm was returning.

As he washed for supper, Doug thought of other reasons for feeling satisfied and content. He had certainly been blessed since his return from the mission field. The Sunday School superintendent had asked him to take the missionary training class the first Sunday he was home, and two of the neighboring wards of his stake had invited him to speak at their sacrament meetings. This, and keeping busy on the farm, had made it easy for him to adjust to the change from the mission field.

His prospects for the future were bright, too. He could save enough money from his summer's work to enroll at the university in the fall. His mission had given him a love of the scriptures and Church history as well as a desire to impart that love to others. This desire had made him decide to become a seminary teacher. The fact that Velda Steed was a student at the "Y" was more of a factor in his choice of schools than he liked to admit. When he had left for his mission, he had considered Velda a giddy schoolgirl like every other seventeen-year-old girl he knew. Since coming home, however, he had discovered that she was now a very

lovely and mature young woman. Her earnest participation in classes at Sunday School and M. I. A. had convinced him that she had a sound knowledge and firm testimony of the gospel. The few dates he had managed to have with her had made him very sure that he wanted to know her better. She seemed to like him, too.

There was only one cloud on the horizon of his future. That cloud was the prospect of being drafted. But this was of no great concern, because he felt certain that he would never pass the physical—not with his bad sinus condition. No, in his own mind nothing would keep him from finishing his education, working in the Church, finding a wife, and settling down to rearing a family. The thought filled him with exhilaration as he patted the wave into his hair and went whistling into the kitchen.

**D**OUG took one last swing with his grass cutter as he heard the sergeant call "That's all for today, men." Grimly he wiped the perspiration from his forehead, and started wearily toward the barracks. The situation had changed considerably in the last two months, and he had every reason to be bitter about it, he thought. Ever since he had received his notice to report for a pre-induction physical examination, things had gone from bad to worse. Everything happened so fast after he took the examination that he hardly had time to think.

Adding to Doug's unhappiness was the terrible loneliness he felt. He had been on the post for six days, and he had not encountered a single

man with whom he wanted to talk. He was so engrossed in his own misery that he did not pay enough attention to the other men to really get to know them. As far as he knew, all of them smoked and swore, told vulgar stories, and he wanted nothing to do with any of them. He was so miserable that he did not even feel any joy over the fact that the next day was Sunday.

Early Sunday morning, Doug went to attend the general Protestant service, still with a feeling of bitterness in his mind. Once inside, however, the peaceful atmosphere, together with the sacred music being played on the organ, softened his feelings. After the sermon, the chaplain announced that a Latter-day Saint service would be held in the chapel that afternoon. Doug was overjoyed!

It was two o'clock sharp when Doug approached the chapel that afternoon, and as his foot touched the step, the organ began playing the familiar strains of "Come, Come, Ye Saints." . . . "Why should we mourn, or think our lot is hard?" Why should we, indeed? Doug stopped, and suddenly all the loneliness and bitterness, the doubt and uncertainty that had filled his heart in the past weeks seemed to leave his soul. "All is well, all is well." A sudden realization of his blindness wrenched tears from his heart, and it took him a moment to gain control of himself before he entered the chapel.

As the service proceeded according to the familiar and beloved pattern, the last vestiges of doubt and bitterness in Doug's heart were washed away by the healing waters

# Through the Eyes of YOUTH—





of humility and repentance. It was a sacrament meeting, and he was surprised to find over one hundred men in attendance. The two speakers were fellow servicemen, and they earnestly related how they had been blessed in the service. They were particularly grateful for the opportunities they had had to tell their buddies about the Church. They humbly confessed their inability to explain it as they would have liked. Doug found himself feeling very small and very humble as he realized how selfish he had been to think only of himself and his own desire to be out of the army.

As he mingled with the young men at the close of the meeting, shaking hands and exchanging greetings, Doug was amazed to recognize a fellow from his own barracks. Hurrying to him, he offered his hand and asked hopefully, "Are you a Latter-day Saint?"

"No, I'm not," the young man, whose name was Bill Clark, replied. "But I used to know a Mormon in

school, and he was one of the finest persons I ever knew. So when the chaplain said this morning that there would be an L.D.S. service, I thought I'd come and see if I could find out what their church is like. The services today have impressed me a lot, and I sure wish there was an L.D.S. chaplain on the post to tell me more."

With humility in his heart, Doug explained to Bill that he had served as a missionary for the Church for two years, and that he would be very glad to answer any questions he might have. Bill accepted his offer of the information, and the two walked back to the barracks together. Each one felt that he had found a real friend, and both were happy in the realization.

As he finished his prayers that night and crawled into his bunk, Doug thought of the reasons he had for feeling satisfied and content again. He had discovered that he would have the privilege of associating with other Latter-day Saints in the service. He had found a friend in his own bar-

racks—one to whom he could teach the principles of the gospel. He realized now that there would be plenty of opportunities for missionary work while he was in the army. Those with whom he associated would soon see that his conduct was on a high plane, and like Bill Clark, some of them would want to know why. As long as he lived his religion and kept himself humble, he would always have an opportunity to teach the gospel.

His prospects for the future were bright again. He would have an opportunity to further his education in the service, and he could save money.

Wherever he was stationed, he would find opportunities to participate in activities of the Church. He and Velda were both young. While he was in the service, they could determine whether their attraction for each other was based on a real harmony of ideals and goals in life.

As he closed his eyes to sleep, there were no clouds on the horizon of his future.



# To Bring the Chief His Son

by Eva Willes Wangsgaard

THE two Indian women lagged behind their guard. Three days had passed since the Gros Ventres had launched their raid on the Bannocks in the Raft River region in southern Idaho; had killed seven braves and taken scalps; and had made off with the two women—Winona, wife of the Bannock chieftain, and her sister, Silver Leaf. Every few years, especially if it were a starving year and springtime, the Gros Ventres swooped down on the various Shoshoni tribes in the hope of securing horses, robes, food, and a few scalps as trophies.

The captive women were dressed in gowns of soft buckskin with wide flowing sleeves and low necks, embroidered in front with modest designs of dyed porcupine quills.

Winona (firstborn girl) wore her shining hair parted in the middle with one black plait wrapped around her head like wampum. Two glossy black braids hung down Silver Leaf's lithe back.

The younger woman spoke. "Go slowly, my sister." She pointed to the guard. "If we do not follow, what can he do? His feet big and

painful. No brave, he. No strength. We slip away."

Winona answered, "No can go. Great is my need, my sister, but because of my papoose I cannot run far, and I must have food."

"Papoose?" Silver Leaf questioned.

Winona nodded. "Four moons gone," she said. "The wise do not travel without food."

They were in the valley of the Portneuf River, and food was their captors' problem, also. The braves had gone over the Bannock Range in search of game. Only the aged, crippled man stood between them and a chance at freedom.

The three plodded slowly south-eastward; the old man limping painfully on his swollen feet; the two women behind him—Winona gazing straight ahead, eyes vague with thought; Silver Leaf studying one landscape for cover where a fleeing girl might hide.

They were crossing a natural meadow of deep grass, starred with creamy white columbines and pierced by tall spikes of dark blue delphin-

"... She had entered the mountains near her own valleys and had less fear of daytime travel."

iums. In front of them was a grove of cottonwoods and willows flanked by thick undergrowth of serviceberry, wild currant, and wild rosebushes.

They entered the grove. The air was sweet with the blossom fragrance. Winona plucked a branch of wild currant bloom and sucked the nectar from the small gold trumpets as she walked. She turned to speak to her sister, but Silver Leaf had disappeared.

The guard looked back and waited. "Where other one?" he asked.

Winona stood silent.

When the old man realized that Silver Leaf had slipped away, he burst into a torrent of wrath. His language was unfamiliar, but the meaning was plain.

Winona stood humble and still, waiting for his anger to take outlet through her. With no outward sign of fear she heard him out. Words, words, that was all. She could bear talk. Then suddenly she blushed. She knew why he had not beaten

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# AUTHOR'S NOTE:

Credit is due the Daughters of the Utah Pioneers in their volume, *Heart Throbs of the West*, for an account of the adventures of Pocattelli's mother as told to Minnie F. Howard by the chief's granddaughter. The names of the women are fictional.

her. Her captor, Elk Horn, considered her his wife, and the aged one dare not punish another Indian's squaw. His anger burned down, and they trudged on.

A crash of brush, and the hunting party came into sight. The hunt had been successful. One pony supported the limp body of a deer. The venison was soon packed for the journey. They hurried off on the eastward trail.

Night and day they traveled, past the hot springs, through the cedar groves, over brush-covered flats, up one canyon and down another beside full streams. Winona studied carefully this trail over which they trudged, fixing her mind on an outcropping of basalt, a grove of aspens, a mound of oak brush, the width and course of a stream.

One night they came in sight of an Indian camp. Winona knew that these Indians were friendly to the Gros Ventres, by the fact that the raiders neither slackened nor quieted but trailed boldly into camp. She decided that it was from this site that the raiding party had made their plans, and from here they had set forth.

It was a temporary camp of families, waiting for the war booty. Now with the return of the braves they were planning to break camp and return to their summer grounds. Winona felt the warriors' anxiety concerning a retaliation from the Shoshoni tribes, but they were full of triumph and wanted to celebrate.

The chief looked over their trophies and called his people together, saying, "Our braves have done well by us. They bring us scalps from our enemies. They bring us a Shoshoni woman. We must dance for joy."

The scalps were tied to a pole, and the pole was planted in the ground. The Indians danced around the pole, chanting and dancing to the rhythm of the song. The feeling of triumph mounted.

Winona sat alone and at a distance in the darkness, staring into the empty dark.

Finally, the dancing ceased; the camp was broken, and all were on their way. They traveled steadily eastward, varying their course only as the rivers and canyons deviated slightly from a bird's course, but always steadily onward toward the eastern plateau which was the home of the Gros Ventres in summer.

The trail was rough, a canyon jagged with lava rock, where shale cut Winona's moccasins. Sumacs and oak brush snatched at robes and moccasins and impeded progress.

In the dark, damp ravines, the wind souged through the blue spruces and shaggy firs and filled the air with an invigorating pungency. On the drier, colder slopes gnarled cedars sprawled.

Each night when camp had been made and they had eased their hunger from their scant supply of dried deer meat, they lay down for a brief sleep. At such times, Elk Horn tied Winona securely with ropes of buckskin.

The second day out from the war camp, a young Indian brave died. The Gros Ventres made a small tent of his buffalo robe, inside which they placed the body and near which they heaped all his belongings. Each brave looked over his own possessions and chose as a gift that which he considered most precious and laid it on the mound of valuables beside the corpse.

They left dried meat, wrapped in a bit of burned blanket to ward off coyotes, beside the heap as a final offering along with his weapons for his now still hands and roamed on, mourning. Soon each brave recalled the gift he had made, which had been a great sacrifice and made him feel generous and proud. The braves sat higher on their horses, and the company began to brighten. The

mourning ceased, and the easy happiness returned to the speech and songs of the roving band.

At last a canyon trail carried them through the Wind River Mountains, and Winona looked down on the tablelands of Wyoming. Far, far to the eastward her eyes scanned the landscape, and no more mountains blocked the sky. This was the homeland of the Gros Ventres.

Along the banks of the Big Horn lay the Indian camp. Elk Horn took Winona to his tepee.

Inside sat another woman, older than Winona but still young. Beside her stood a little girl, four or five summers old.

The other woman stared, and her eyes were black pools of hatred with spurts of green light flashing from them. Winona thought of the owl and remembered the ominous sound of its hooting. She knew that Indian scouts often emitted the cry of the owl when they were on the warpath, and she knew what dreadful massacres often followed the hooting. She thought of the woman as *Hinapaga* (the owl). She learned her name was Yarrow.

So long as Elk Horn remained in camp, hatred could advance no farther than Yarrow's eyes. But the camp needed food. The braves went hunting.

All summer long Winona did the work of the household. One of her heaviest tasks was that of gathering fuel for the winter fires, by grubbing the dead willows along the river bank, breaking them up, and carrying them to camp in a buffalo robe on her back. It was hard labor, but Winona was used to work. It was no disgrace for a chief's wife to labor with her hands. The Indians' standard of worth was a woman's willingness to work, not for acquisition, but in order to give. Besides, the warm air along the river bank and the cooling shade of the willows with the song of the water was a welcome relief from those devouring eyes back in the tepee.

With her, to the river bank each day, went little *Oopehanska* (the thrush), Elk Horn's baby daughter. Winona's empty heart accepted the child as a friend. She fashioned a small robe for *Oopehanska* and taught her how to gather the wood and carry it on her back to the pile at the camp. *Oopehanska* was so young that she could carry only a

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# HISTORIC FORT LARAMIE

## THE HUB OF EARLY WESTERN HISTORY

by Hazel Noble Boyack

PART I



Historic Old Fort Laramie, as it appeared about the time the L.D.S. Pioneers entered the Salt Lake Valley, 1847.

THE HISTORY of the early West lives again in the fascinating story of that famous western landmark, Old Fort Laramie!

The event of its founding came at an important moment in history when the great drama of western colonization was getting underway, a mighty surging wave of humanity from the east to the west—home hungry, land hungry, liberty hungry. The ox-drawn covered wagon, symbol of that great western movement, would pass in review before this wilderness outpost, a pivotal point on the route of the Old Oregon Trail. The fort served first as the central trading post, the capital of this early western empire, and later as the most important military garrison on the route to the West.

The vast area influenced by Fort Laramie's protection during those early years in the West, today comprises the states of Utah, Nevada, Montana, Wyoming, Colorado, northwestern Nebraska, South Dakota, and Kansas.

Genius and geography entered into choosing of this strategic spot for a fort. At this point the waters of the tranquil North Platte and Laramie rivers unite. Here in this borderland region between mountain and plain, a network of western trails converged, and like the spokes from the hub of a great wheel, radiated out again onto the high plateaus and beyond the shining mountains of the West.

The landscape about this selected spot delighted the eye. In the bottom lands of the Laramie River grew luxuriant natural grasses. Along the

stream's margin were thick growths of cottonwood, boxelder, and willow, while the surrounding prairies were carpeted with thick-tufted buffalo grass, interspersed with hedges of wild roses and waving fields of blue and white daisies. It was an inviting domain for large herds of buffalo, deer and antelope that came to feast on the lush vegetation. The red man, always alert to the hunt, swarmed along intersecting trails that led to this hunter's paradise.

The early trappers and traders comprised the vanguard in the movement west. Seasoned to hardships, they cared little for wind or weather nor were they apprehensive of dangers that constantly lurked about them. The toils and perils of the period receded into unimportance matched with the fascinating pursuit of skins. One cannot disparage the tenacity of purpose and the hardihood that carried these mountain men through this inhospitable period of the early West.

The French were the first to frequent these western wilds, to navigate the streams, and explore the forests. They joined Indian tribes, married the dusky maidens of the forests, and adopted Indian dress and customs. The names of many of these rugged frontiersmen appear in the pages of Fort Laramie history.

Jacques la Ramie, a hardy French-Canadian, came west about 1818. As a free and restless trapper of the period, he sought his fortunes on the streams of the West. While thus engaged, he met death at the hands of a band of Arapahoe Indians. From this little-known and romantic character, many landmarks were to be

christened in his honor, chief of which was Old Fort Laramie, watchful defender and guardian of the frontier for more than a half century.

The fur trade had written a thrilling chapter in western history. Intrepid mountain men, clad in buckskin, with faces sunburned and bearded, had come and gone, leaving the area depleted by their rich catches in beaver, otter, mink, and fox. But the buffalo, that monarch of the plains, still roamed the grass-mantled prairies in countless numbers. Plans were hastened for a trading post to handle this abundant and bulky commodity of the western plains.

At an early period in our story, two buckskin-clad pioneers entered the scene, both well versed in the lingo and lore of the frontier. One was William Sublette, a native of Kentucky, one of five brothers, all of whom had tasted the fortunes of the West. William, however, was to become the most famous. Gifted with an astute mind and the qualities of leadership, he was quick to note that a transition period had come to the West, and he planned to make the most of it.

Robert Campbell, a man of Irish descent, and one who had traveled west with William H. Ashley in 1824, became Sublette's partner and together they founded the first fort on the Laramie River in June 1834. It was christened Fort William in honor of Mr. Sublette.

The fort was constructed rectangular in shape, and the walls were made of hewn cottonwood logs to a

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height of about fifteen feet. A large gateway midway in the wall gave entrance. Bastions were set at diagonal corners and provided with loopholes for defense. Inside the rectangle, rooms were built against the walls with doors and windows opening into the enclosure. These rooms were used for storage and living quarters for trappers, traders, and visitors on the frontier. On one side was a corral for horses and mules. The main court was free. No sooner had the walls of the fort begun to rise than the pageantry of western history began to pass in review before this wilderness outpost.

Up to this period, missionaries among the Indian tribes of the West were practically unknown. In 1832 four chiefs representing the northwest tribes came to St. Louis and inquired about the "White Man's Book of Heaven," asking that it be sent to them. The request was widely circulated in the press, and Christian men and women readied themselves for the call. Among the first to leave for the West were Jason and Daniel Lee and Samuel Parker. Following closely in their footsteps were Dr. and Mrs. Marcus Whitman, and Reverend and Mrs. Spalding. This party was notable because the two women were the first to venture west. Fort William (Laramie) was reached in June 1836. Here they were greeted by a motley group, ever characteristic of the western frontier.

The fort erected on rising ground, lay silhouetted against the western sky, and presented a welcome sight to weary travelers. In the course of hundreds of miles it was the first building, the first touch of home. Within its protecting walls one might sleep at night and be refreshed for the arduous journey ahead. The years following, many other missionaries were sent west to labor among the Indian tribes, chief of which was Father Pierre Jean De Smet.

About a year after the fort was constructed it was sold to Thomas Fitzpatrick, Milton Sublette, and James Bridger, who in turn sold it to the American Fur Company which was directed by that great financial genius and greatest of all American fur merchants, John Jacob Astor. Under this new ownership the fort was rebuilt in 1841 at a cost of about ten thousand dollars. Adobe

(Continued on following page)



The Sutler's Store, oldest building in Wyoming. Over the threshold of the door to the left have gone many of the most famous characters in Western history.



A birdseye view of a few of the "Post's" buildings today. Second from left is "Old Bedlam," social center on the early frontier and the most famous building on the high plains. (Recently restored.)



The oldest steel bridge west of the Missouri River. Built in 1874-76 by the army, it spans the North Platte River a little east of Fort Laramie.



The haunting remains of the Post Hospital that stood on the low hill north of the Cavalry Barracks.

## HISTORIC FORT LARAMIE

(Continued from preceding page)

(sun-dried brick) replaced the cottonwood logs. The walls were four feet thick, whitewashed and picketed. Over the entrance was a tower provided with loopholes for defense as were the bastions that stood diagonally at the corners. The sturdy new post was re-christened Fort John, after John B. Sarpy, official of the American Fur Company, but the name was not to be a permanent one. Mail addressed "Fort John on the Laramie," or to the "Fort on the Laramie," soon brought into usage the title it bore for some fifty years, "Old Fort Laramie."

The fort soon became the fur capital of the Rocky Mountain area. A contributing factor to this achievement had been the presence of the mighty Sioux tribe under Chief Bull Bear. These Indians had been persuaded to come and live in the vicinity of the fort and engage in trapping and hunting for the Rocky Mountain Fur Company. After becoming established, they expanded northward into the fertile hunting grounds of Northern Wyoming and into the Big Horn Basin. They soon overran the country, driving away the Cheyennes, the Crows, and Pawnees. Later they became the most hostile tribe with whom the soldiers on the frontier had to deal.

Historians record that seventy-five thousand dollars worth of buffalo hides were shipped from Fort Laramie at one time. These, together with small bales of beaver pelts, found passage down the Platte when the stream was navigable, but usually

these commodities of the western plains were shipped overland by wagon train to the fur emporium of the West, St. Louis.

In character, volume, and rate of progress, say writers of western history, the movement to the West is not paralleled elsewhere in the world. Conquering hordes have swept over many lands, but nowhere has so vast a section been settled in so short a time. It was a period of "Go West, young man, and grow up with the country." The pathway trod by this brave army of emigrants is known as the old Oregon-Mormon-California trail. A road of destiny indeed! It was the longest trail in history of a migratory people, being about 2020 miles in length. It became a highway broad and beaten to the hardness of pavement in many places. West of Fort Laramie one can see dim outlines of ruts where five roads paralleled each other. In the historic Sweetwater Valley, north of Devil's Gate, there are four distinct roads running side by side, carved deep into the sandstone. During those busy years the old Oregon Trail was thronged with eager, adventurous spirits; a pathway of romance, daring, courage, human misery, and death.

The Oregon Trail has been designated one of the great cemeteries of the West. Along its course an estimated thirty-four thousand people lie buried in unmarked graves or an average of seventeen persons for each mile of the trail. Of that number about six thousand were Latter-day

Saints who lost their lives in the great exodus from Nauvoo to the Rocky Mountains.

During the "fabulous forties," Horace Greeley, famous journalist, wrote, "The white coverings of the many emigrant and transport wagons dotted the landscape, giving the trail the appearance of a river running through great meadows with many ships sailing on its bosom. 'The creaking and grinding of many wagons, the report of rifle shots as game were slaughtered for food and sport, made strange and foreboding music to the red man as he grimly surveyed the invasion of his domain. He had given little trouble up to this period, but echoes of a growing resentment were heard at Fort Laramie, the rendezvous for many tribes on the western plains.

The first movement of United States troops over the Oregon Trail occurred in 1845 when Colonel Stephen W. Kearny and his five companies of dragoons came to Fort Laramie. An ideal camping ground was found about three miles west of the fort. On a nearby hill about two thousand Sioux had pitched their lodges. It was an ideal situation for impressing the Indians that they must submit to the "long knives" invasion of their ancestral lands. A pledge of peace was given by the Indians.

In the meantime great and significant events had been transpiring in the city of Nauvoo, Illinois. Founded in 1839 by the Prophet Joseph Smith, upon the site of the river town of Commerce, it had enjoyed a period of unprecedented growth

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Site of "Mormon Crossing" on the North Platte River near Fort Laramie. Here the vanguard company ferried their wagons across the stream in 1847.



The Old Guard House that stands on the banks of the Laramie River. It still stands and is in good condition.





# HE WHO PLANTS A TREE

by Maymie R. Krytbe

A POET once wrote, "He who plants a tree plants hope." This is indeed what everyone does who sets out a sapling on Arbor Day and hopes that it will develop into a beautiful shade tree or a fine fruit tree.

While Arbor Day is a comparatively new holiday in this country, the ceremony of tree planting goes back to ancient days, and other lands. The Aztecs, for example, used to plant a tree whenever a child was born, naming it for the infant. Some Mexican Indians still follow this old rite, at full moon, by setting out trees for their children. The usual time for planting trees in Germany was *Whitsuntide*, forty days after Easter. Once, in the town of Brugg, in Switzerland, the villagers decided they wanted an oak grove near-by. So, on an appointed day all went out to the forest; each one dug up a sapling and then replanted it at the place planned for their grove.

It was customary in some places during our colonial period for the

bride always to take a tree from her father's garden and plant it at her new home. Of course, it was her duty to water and tend it carefully so it would grow.

In modern times, many other countries, too, observe tree-planting days. On March 26, 1896, the young Spanish king, Alphonso XIII, set his people an example by planting a small tree on what they call *Fiesta del Arbol* or the Festival of the Tree. The Spanish children were encouraged to plant trees and carefully watch their progress.

In England many trees have been planted to commemorate noted people or historic events. When Queen Victoria celebrated her Diamond Jubilee in 1897, shade trees were planted in acrostic form at Eynsford, England. In far-off Japan the children have observed a spring floral festival for many years by offering flowers to a statue of the infant Buddha.

As many of us Americans have since realized, much of our finest

timber was carelessly wasted during the early decades of abundance. Finally certain foresighted individuals saw how serious the situation was and how urgent our need for reforestation. George March should be given much credit for his work along this line. When he was United States minister to Italy and Turkey, he studied how they reforested their lands in Europe. In his book, *The Earth and Man* (1864), he had a chapter titled "Woods," in which he stressed the fact that the United States should follow the example of these countries and reforest denuded sections.

Dr. Northrup, secretary of the board of education of Connecticut, traveled over our country during the 1860's, lecturing on the importance of planting many trees each year, not only for their commercial value, but also to make the land beautiful. In 1876 Dr. Northrup offered prizes of a dollar each to every child who would plant five centennial trees. He

(Continued on page 206)



## NEST EGG

by Leora Walters

**T**HIS was it—the goal toward which Dave Elliot had striven for thirty-five hard years. No wonder there was a modest smile of triumph on the face of the sturdy, sixty-year-old man as, sitting down to supper with his wife in the house they had rented in Wheatland, he said, "This is style, Ollie. Having a separate room to eat in."

A tidy little woman whose dark eyes were youthfully clear despite her age, Olive Elliott answered, "It never occurred to me that you might not like eating in the kitchen during all those years we spent on the farm. We might have built a dining room on the old house if—"

"The old kitchen was sort of cozy, and always neat as a pin, Ollie. Are you going to miss it?"

"I miss the old stove," she said. "I'll get used to all the gadgets on this new one here that the landlord put in for us—in time."

"Speaking of landlords," Dave said, more soberly, "we're going to find that rent-paying comes around pretty often. I figured that once we sold

out and moved to town to take it easy, we'd buy a new house of our own. Like the one George Wagner showed us yesterday."

Ollie said, "But we didn't have ready cash enough to pay for it. And, selling the farm to old Mac McLoren on a contract—taking payments of so much—"

"We should have sold out the way I wanted to," Dave interrupted. "Had an auction sale on the livestock and machinery, then made a cash deal with tight-fisted old Mac on the farm itself."

"But we'd have had to pay so much income tax," Ollie said. "I thought we went over all that, Dave?"

"And you had your way," he said doggedly. "Me, I like to own the roof over my head. But, speaking of cash, aren't you overlooking something, Ollie? That three thousand dollars you got from the estate of your bachelor brother? If we used that. . . ."

"Sorry, Dave," his wife said slowly, firmly. "After tending to chickens for thirty-five years, I know the value of

a nest egg. I don't want to seem selfish, but I want to hang onto mine."

"Selfish? You, Ollie?" He rose, walked around the table, put an arm about the little woman and said huskily, "I'll not have anyone linking such names as that with *my* wife. I'm still as stout as ever, and I won't stand for—"

"Oh, sit down and eat your supper, you big boaster!" Ollie said, blinking quick tears away. "And don't see how fast you can finish. You don't have four cows to milk, along with other chores, this beautiful March night."

"And you don't have a cream separator to take apart and wash," Dave said. "But we've earned our rest, Ollie girl. Say, how about going to the movies tonight?"

"We haven't seen one since we drove the old pickup to town last New Year's Eve," Ollie said, smiling.

"Old Mac'll get a lot of service out of that pickup yet," Dave said. "I sort

(Continued on page 167)

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# Put on the READER'S SPECTACLES!

by Helen Gregg Loudon

It is a strange fact that many men and women with sparkling personalities fail in the art of letter writing, an important art from every angle; social, business, and professional. If we do not naturally possess it, we can learn!

In today's world letters play a more important part than ever before. We should remember that there is a purpose behind every letter; it is written to bring about certain thinking or action.

Think of the *personality* of your letter! Say to yourself, "What response will this bring to the heart of my reader?" It is sometimes impossible for the writer to realize the emotional force behind a letter. When in doubt it is a good plan to ask someone to criticize your letters. You might even write a letter and send it to yourself until you discover the defects.

Do not try to write the way you talk! Writing, if it isn't to act as a soporific, must be terse and pointed, forever moving forward. Many of the contractions and most forceful idioms of everyday speech are often difficult to read. Cleverly used, they may help to point up your letter and give a tone of warmth, originality, and friendliness, but they must be handled with grace, and used sparingly!

Always bear in mind: what will the reader think I am trying to say? How does this letter read to the addressee? What response does he receive in his mind and heart?

A friend of mine was undecided whether her budding interest in a young man was serious or superficial. Thinking she would like to know



*PERHAPS you intend to say one thing, but if the reader reacts in an entirely different manner from what you have anticipated you have evidently put the wrong words on paper.*

him better than was possible in the formal environment of a living room she invited him and another friend to the summer home of her parents.

Her invitation was answered with:

Dear Ruth:

It is impossible for me to accept your invitation for the last week-end in June.  
Bob

It is difficult to believe that this brusque note was written by someone holding a position of importance; one who later proved, as Ruth's husband, to be a colorful man of wide interests, one with a sense of humor, ability, and charm of manner.

After this note the young woman lost interest in the young man, believing it indicative of his character and personality.

Chance brought them together again, and their marriage is an extremely happy one. Surprisingly, Bob's letters are now as clever and interesting as his former one was brusque and stilted.

Perhaps you intend to say one thing, but if the reader reacts in an entirely different manner from what you have anticipated, you have evidently put the wrong words on paper.

If the letter is one of which you feel doubtful, why not tuck it away for a day or two and discover in re-reading whether you still wish to send it? Many romances, friendships, and important business undertakings have been kept on an even keel by the refusal of the writer to allow his emotions to stampede him into mailing an impulsive letter. Why not learn to study the reader's problems as well as your own? Then you will have the ability and understanding to write something that will influence his thinking; you can build your letter around his viewpoints instead of your own.

Test yourself with, "If I were receiving this letter, what would be my reaction?"

Use your imagination! Try to sense the reader's point of

view. Begin by arousing his interest; then keep it! Erase those negative slants in his mind! Study and learn how to circumvent them.

Write a letter which possesses that magnetic something certain persons have in their personalities which we call charm. Some letters are full of it—a special quality which endears the writer to you, hinting of a close camaraderie and understanding.

Why not learn to influence your reader in *your* favor, just as you try to win friends when you meet them face to face? When you speak, the tone of your voice, the possible twinkle in your eye, a warm hand-clasp are there as your allies, but in a letter all that is there of you is the written word and your choice

(Concluded on page 203)

THE IMPROVEMENT ERA



## NEST EGG

(Continued from page 164)

of hated to part with that faithful old puddle jumper."

"But why? You have nothing to haul. And we have practically a new car for transportation."

"I don't know," Dave said. "A man just sort of gets attached to things he uses day after day, I guess."

The Elliots went to the movies that night. And twice during the week that followed. Dave spent most of the day downtown, talking to acquaintances who had sold their farms and moved to town—to congregate on the post office steps or about the corner filling station where they were entertained by the loquacious, quite witty old proprietor, Pop Purdy.

One bright morning in early April, Dave remained at home. When Ollie wanted to know if something was wrong, he said, "Oh, no. It's just that Pop's jokes lose their edge—after so long a time. Reckon I should spade up a little garden in the back yard?"

"I thought you were through farming—and glad of it," Ollie said. "I'd like some fresh vegetables this summer though."

Dave didn't do much spading. He told Ollie, "This town ground's not fit for a decent garden. It's pretty pitiful—after the kind of soil we had."

A truck was stopping out front. The visitor was Carl Lundgren who owned a farm at the edge of town. Carl said, "My oldest boy, Neil, had to leave for a couple days. Dave. If I could talk you into riding his tractor, plowing for me just till Neil gets back—"

"Why, sure!" Dave said, so eagerly Ollie couldn't help smiling. "I'll be glad to—to help a neighbor out, Carl."

Dave worked enthusiastically for two days before he announced that Carl's son had returned home. Ollie said, "Are you sorry he came home, Dave? Would you liked to have kept on working?"

"No!" he answered bluntly. "Those acres of Carl's are too much like this no-good town land. I told him he ought to go up to Orchard Bench some time and see what *real* plowing was. And he said, 'If it's so darned wonderful up there, why did you sell

out? You're huskier than two hired men!'"

For a long moment Ollie hesitated. Then, dark eyes calm but very steady, said, "Why *did* you sell out, Dave?"

"Good heavens!" he said, staring. "After thirty-five years of hard work, we accumulated enough to live on—and I thought we were *entitled* to a rest!" He hesitated for a moment and then demanded:

"What's come over you? Are you homesick?"

"Yes, dear," she answered, still calm. "And so are you. You can't till the same land—the deep, rich soil that's given you its bounty year after year—without planting a little of your heart in it. Not if you're Dave Elliott."

He walked to the window, stood there looking off toward the spring-greened land where lay Orchard Bench. His strong hands were clenched. Then those hands relaxed. He turned and said simply, humbly, "You're right, Ollie. And I won't be a liar, even if I have been a fool. You were never too keen about selling the old place. I wish now you'd never agreed to it!"

"If I hadn't, you'd always have thought you were getting the goal you had worked for, Dave—the chance to move to town and 'take it easy.' Now you know leisure isn't what you wanted."

"Too bad I couldn't have found out before it was too late," he said bitterly. "But go out to the old place and try to buy it back from Mac McLoren—if you want him to laugh in your face!"

"I did drive out this morning—while you were working for Carl," Ollie said. "And Mac was inclined to laugh in my face—at first. But after I offered him two thousand cash to sell the place back to us, he was agreeable."

"Two thousand cash?" Dave stormed.

"Easy, Dave," Ollie said. "It was only two-thirds of my little nest egg that I wouldn't spend for a new house we really didn't want."

"And Mac agreed?" Dave choked up a little.

"Yes, dear," said Ollie. "I don't begrudge a nickel of that two thousand. . . . Speaking of eggs, I'd

(Concluded on page 168)

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## NEST EGG

(Concluded from page 167)  
better order my usual batch of baby chicks."

Slipping his arm about the loyal woman he loved, the man who also loved the fields that were calling to

him with the voice of spring said, "Don't think your money's going to pay for my mistakes, and just because your heart's as big as the old farm we're going back to. I'm not a cheap-skate, Ollie. I'm just homesick."

### "What's Past Is Prologue"

Richard L. Evans

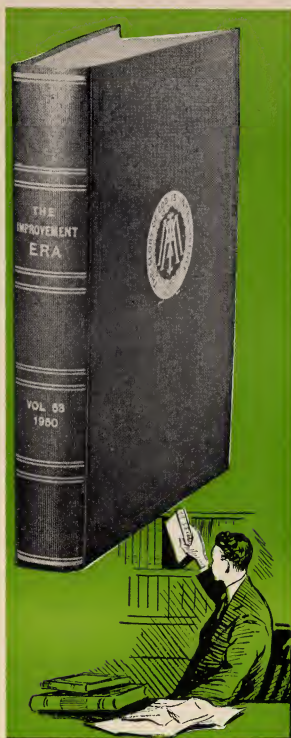
THERE is a comforting line from Shakespeare, which, in one short sentence has much to suggest: "What's past is prologue." It is a plea for hope, for new beginnings, for not brooding about what cannot now be reclaimed or recalled, a plea for faith in the future—a plea for repentance. No matter what we have done or failed to do, our opportunity is from here on, and blessedly, through the principle of repentance, "What's past is prologue." For some reason or other repentance has not always seemed to be a popular principle. The prophets have been driven and denounced, ridiculed and rejected for crying repentance. But in reality it should be the most popular of principles because none of us is perfect and all of us have need for repentance and would be hopelessly lost without it. Over and over we are comforted by this strengthening, sustaining thought: our Father in heaven knows us. He knows our hearts; he knows our difficulties and desires; he knows our mistakes, our problems, our sorrows, our shortcomings. He knows the motives by which we are moved and the influences by which we are swayed. He knows why we do what we do and why we fail to do what we should have done. He knows the reasons we fall short of being the best we might be. He knows our needs and he has sent us here not to fail but to succeed. And if we will only give him an opportunity in our lives, he will help to lift us to our highest possibilities and happiness and peace and progress. And whatever we have done or fallen short of doing, "what's past is prologue," and before us, with his help, is the opportunity to improve our performance. And if we will prayerfully approach him and invite him into our daily acts and utterances, we shall find the sunlight dispelling the shadows. There is no more helpful principle in life than the principle of sincere repentance. And whatever we may have failed in as a people, as a nation, as mothers, fathers, friends, as children, as loved ones, as citizens in a troubled society, the hope we have is in the great power and privilege of repentance. "What's past is prologue"—and the everlasting future is before us to improve.

"The Spoken Word"

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<sup>3</sup>Shakespeare, *The Tempest*.



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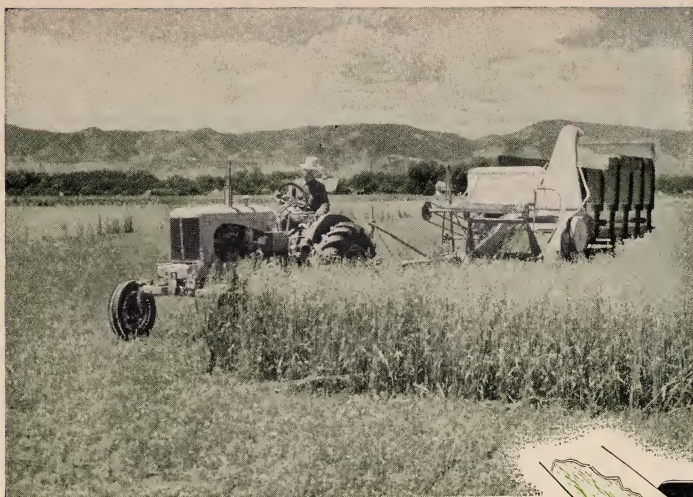
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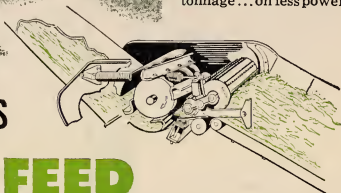




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## JOSEPH L. WIRTHLIN

(Continued from page 149)

quickly, changed clothes, and visited in the ward until late at night, arose early the next morning before my children were awake, and went to work.

For days at a time I did not see them when they were awake. So this companion of mine has the credit of rearing our family, and since I have been in the Presiding Bishopric, being away for weeks at a time, she has taken over, and has done a great service as far as my family is concerned, and I say, "God bless her."<sup>12</sup>

Love of home is strong in his heart. He believes in the fireside, in the laughter of little children, and the gospel that builds happy, peaceful homes without which the deepest longings of the heart can not be satisfied. His home is the center of his affection, a refuge from the noise of the world, the place where he rests, relaxes, reinforces his energies, and lays the foundation for great living.

Joseph L. is a sound piece of manhood, standing five feet, ten inches and weighing about two hundred pounds, robust in intellect and body

with great physical and moral courage, able to care for himself in the jousts of the world. He is always peaceful but never afraid of the encounter.

One of his outstanding characteristics which is clearly shown in his features is determination directed by driving energy. When he makes up his mind and undertakes a task, he carries it through. Difficulties never daunt him.

He has a good memory for facts, faces, and details, a photographic memory. He thinks fast and clearly and has confidence in his own judgment.

Underlying all of these qualities is an impregnable honesty.

He reads widely and with discrimination.

Rising above and reinforcing all of these characteristics is loyalty to the Church and its leaders. His confidence in them is flawless. That is the dominant note running through his life.

(Continued on page 172)



During World War II, the Presiding Bishopric, consisting of Bishop LeGrand Richards, (center), Marvin O. Ashton, first counselor, (left), and Joseph L. Wirthlin, second counselor, (right), raised a vegetable garden, and are here shown examining the soil prior to planting.

THE IMPROVEMENT ERA



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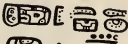
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- An Unusual Tree-of-Life Sculpture from Ancient Central America, by M. Wells Jakeman. (An apparent actual portrayal in stone of the Book of Mormon prophet Lehi's vision of the Tree of Life, recently discovered in Central America.)
- Joseph Smith and American Archaeology, by Thomas Stuart Ferguson. (Paper read at the 17th Annual Meeting of the Society for American Archaeology, Columbus, Ohio, May 3, 1952)

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## Joseph L. Wirthlin

(Continued from page 170)

Bishop Wirthlin is an ardent American. As a child he could name the Presidents of the United States. He believes religiously in the Constitution and government of the United States. Love of country is almost a passion with him.

While Bishop Wirthlin is pre-eminently a practical man, he is a profoundly religious man. His religion is of the everyday kind, the kind that registers in one's behavior. He is neither a dreamer nor a doctrinarian. Perhaps the rhapsodies of Isaiah would not make the same appeal to his practical mind that these words of James might.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone. (James 2:14-17.)

The following are his sentiments:

"I'd rather see a sermon than hear one any day.

"I'd rather one would walk with me than merely point the way. . . ."  
(Edgar A. Guest.)

He believes that it is not the miraculous testimonies we may have, but it is the keeping of the commandments of God and living lives of purity not only in action but also in thought that will count with the Lord. There is nothing sanctimonious about Brother Wirthlin. He is not over-pious, but his religion penetrates his thinking and motivates his action. He has a settled and unshakable faith in the Redeemer of the world, in the efficacy of prayer, in the restoration of the plan of salvation and its power to save all who obey its precepts, in the divine calling of the Prophet Joseph Smith and of all who have succeeded him in the Presidency of the Church.

When asked if he has definite objectives which he hopes to attain as Presiding Bishop, he replied, "With the help of the Lord, the assistance of my counselors, Bishop Thorpe B. Isaacson and Bishop Carl W. Buehner, I hope to accomplish in a measure, at

THE IMPROVEMENT ERA



least, the following objectives: (1) that the vast army of men over the age of twenty-one holding the Aaronic Priesthood will eventually be led to renew their interest in priesthood work and qualify themselves to receive the Melchizedek Priesthood as a blessing to them and their families; (2) that every young man under the age of twenty-one shall come up through the various offices of the Aaronic Priesthood with a full understanding of its sacredness and with a comprehension of their duties and opportunities therein, and that we shall not lose one of these young men from the time they are ordained a deacon until they are qualified to receive the Melchizedek Priesthood; (3) that through this process we hope to convince the youth of the Church that Joseph Smith was a prophet of God and that the Father and the Son actually appeared to him, that the gospel has been restored in all its fulness, and that it is the only philosophy which will provide happiness and joy in mortality and exaltation in the celestial kingdom for those who are in complete harmony with the Lord and his purposes; (4) that the membership of the Church will learn that in the payment of full tithes, the Lord's promises will be fulfilled in the spiritual blessings, the blessings of health, and all material blessings which are necessary for their comfort; (5) that the membership of the Church will receive proper value for every dollar expended in the erection of chapels, and that all of our chapels will have the needed facilities for carrying on the program of the Church, that simplicity will be the predominant factor in the architecture of these buildings; (6) that the expenditure of funds by the Presiding Bishopric will be done with the utmost care and economy; (7) that through the support of the general welfare program of the Church, the widows, the orphans, the aged, the unemployed, shall be cared for in a spirit of kindness and consideration; (8) that at all times we shall be in full harmony with the First Presidency and the Council of the Twelve."

Making clear one's objectives is the first step toward their realization. A careful examination of what is laid down here as the end toward which the Presiding Bishopric is striving, shows what a colossal and noble

(Continued on following page)

MARCH 1953

# JOHN DEERE MOWERS

*Cut Like New  
Down Through  
the Years*



John Deere Mowers have a reputation for giving new mower performance for a longer time and at lower cost. Cutting parts are extra tough to stay sharp longer and they are safeguarded against breakage.

The durable, steel knifehead on John Deere Mowers runs on long, wide, steel wearing plates, front and rear. Hardened wearing plates keep the knife in proper relation to the guard plates. Patented steel knife holders hold the knife in position to insure clean cutting. Cutting edges of the knife sections are heat-treated to give a hard, clean-cutting edge while the center remains tough for maximum strength.

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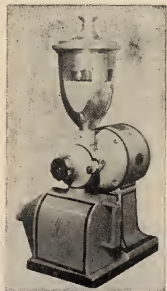
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**One Year  
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$\frac{3}{8}$  H. P. MOTOR—Heavy-duty Mill  
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## Health Appliance Co.

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See large ad in April Era for details on  
Specials.

## Joseph L. Wirthlin

(Continued from preceding page)

enterprise it has undertaken in the training of the boyhood and young manhood of this Church through the Lesser Priesthood program. To succeed in this objective, that is, to see that no boy is lost in the transition from one division of the priesthood to another, would make this Church distinguished the world over and give it first place among the agencies and institutions devoted to building boys into noble men. This objective alone is worthy of the cooperation and consecrated effort of all who are interested in the success and salvation of the youth of this Church. We know of no other plan comparable to this for building character in boys and young men.

Bishop Wirthlin does not lack in determination and strength of purpose, nor is he remiss in his devotion to this cause. We therefore have every reason to hope that through such a program, with such leadership, a generation of men will grow up distinguished for their purity of life, their steadfastness of purpose, and their strength of character.

In the distribution of the responsibilities of this office among the Bishop and his counselors, Bishop Wirthlin is specifically assigned the responsibility of presiding over the Aaronic Priesthood of the Church, of stimulating attendance at sacrament meeting, of managing the Church ranches in Canada, Washaki Indian Reservation, and with Henry D. Moyle, associated in directing the activities of other agricultural enterprises of the Church. Bishop Wirthlin is president of the board of directors for the Deseret Gymnasium, a member of the Church budget committee, chairman of the board of trustees of the Dr. W. H. Groves L.D.S. Hospital, Salt Lake City, and chairman of the board of the Society for the Aid of the Sightless.

His life is a fine example of what a man's religion should do for him. This is his fervent testimony:

I know that this is the Church of the Christ. I am just as sure of that as I live. The visitation of the Father and the Son to Joseph Smith is a reality, not a dream. And the visitation of John the Baptist, and Peter, James, and John, and all of the heavenly beings who visited the Prophet, giving him the keys wherein the gospel was restored in its simplicity and its fullness,



## Here's a Pointer On Family Dining

WHEN MOST FOLKS take the family out for dinner, they are interested in two main things: tasty, well-prepared food at as low a price as possible. Good meals and inexpensive meals usually don't come together—EXCEPT—at Salt Lake's favorite family dining spot, the Hotel Temple Square Coffee Shop! Bring the family soon, won't you? We promise you'll come back often.

## HOTEL TEMPLE SQUARE

Clarence L. West, Manager

## There's One Sure Way --



Yes, there's one sure way, when you travel, to get the convenience of frequent schedules and downtown depots; the comfort of specially designed seats and air-conditioning; plus money-saving low fares. On your next trip, go the one sure way --

the  
**GREYHOUND**  
way!



and finally the establishment of the Church as it existed in the days of the Christ, are all realities. There is no question about it.

Bishop Wirthlin is a strong and positive character, mellowed by long experience and softened by the benign influence of the religion to which he has dedicated his all. He is responsive to the appeals of the poor, kind to the unfortunate, helpful to the discouraged, and at the same time able to manage wisely the far-flung and diversified interests of the Church. He lives a sane and well-balanced life, holding in happy combination the spiritual and the practical, the real and the ideal. Joseph L. Wirthlin is eminently fitted for the great office to which he has been called.

His wholehearted and steadfast dedication to his calling, supported by a contrite heart and an unwavering faith in God, will enable him to give the cause he serves and the people he loves, a great administration.

## Family Project

(Continued from page 145)

a blizzard overtook us, and we regretfully turned toward home.

Our next excursion took place on a windy but mild day. The snow was melting, and it was wet underfoot. As we gathered close to the inscription on the east column of the Eagle Gate, we stood so close to the curb that passing cars splashed us liberally but failed to arouse our indignation because we were so much engrossed with the fact that a treasure box lay within the column, guarded by the great copper-etched eagle mounted above.

We learned of foresight, ambition, initiative, and cooperation, as we became acquainted with the man, Brigham Young, by visiting the sites of his home, his office, his favorite theater, his private school, and finally his burial plot. Then, as we searched for a small metal plaque in the sidewalk on the east side of Main Street which would indicate the point of the joining of the transcontinental telegraph, passersby looked at us questioningly, wondering no doubt if we'd lost something.

"This is just like a treasure hunt," Julie exclaimed.

(Continued on following page)

*When junior gives chicken a lickin'...*



*Why wash and iron?*

## ZIEJE NAPKINS

*make it pretty soft for you!*

**ZEE Luncheon Regular size...**

Choice of white, green, peach, or yellow.

**ZEE Dinner King Size...**

snowy white...extra heavy...

in beautiful embossed design.

**CHIFFON Twin Ply.** Facial tissue, quality, luxury embossing.

Extra large...double thick.

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Use the napkins that are always fresh—pretty and soft—practical and inexpensive  
Use 'em and throw 'em away—three times a day!

TO  
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YOUR

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## FAMILY PROJECT

(Continued from preceding page)

"This is a treasure hunt," I re-  
plied.

Glennis laughed good naturedly as  
we teased her because she had mis-  
taken a water meter cover for the  
plaque.

We learned of endurance as we  
looked up at the imposing monument

raised in commemoration of the  
battalion which made one of the  
longest infantry marches in history.  
At this point, Julie, intrigued with  
the sculptor's great masterpiece which  
stands on the grounds of the Utah  
state capitol building, stepped in a  
snow-filled hole, which resulted in

(Concluded on page 178)

## The Blessing of Willing Work

Richard L. Evans

THERE is in most of us a tendency at times not to do any-  
thing that is difficult to do, not to perform any unpleasant  
service or engage in any inconvenient activity. The tendency  
is often apparent in our younger years when we haven't  
yet had to learn some things which later in life we find  
that we must learn. In every family, in every household,  
in every business and community and country, there are  
difficult, tiresome, tedious duties to do—and someone has  
to do them. But sometimes, because of the too indulgent  
providence of parents or others, young people grow up ex-  
pecting everything to be placed before them, and some-  
times miss learning, until later, the sincere satisfaction that  
can come with willing work, even in the performance of  
tedious and unpleasant tasks. Sometimes they ask: "Why  
should we work?" "Why should we do anything we don't  
want to do?" "Why should we spend any part of our  
precious days doing difficult things when there are easier  
and more pleasant pastimes?" There are many answers to  
this kind of questioning. One that suggests itself is this:  
It was a loving Father who gave us work to do, a Father  
who knows our needs and who holds our happiness close to  
his heart. (Not that work doesn't become monotonous at  
times. Anything can become monotonous, even so-called  
play or pleasant pastimes if too long pursued or pressed upon  
us other than at our own pleasure.) Idle drifting never was  
a source of success or satisfaction. And it wasn't intended  
that any of us should live effortlessly or follow our own  
complete pleasure. The Lord God made that clear when  
our first parents were driven forth from the Garden of Eden.  
Work is one of the greatest gifts that God has given us;  
not just the labor required for actual existence (even the  
animals, even the lesser forms of life do what they are made  
to do or must do for sheer sustenance) but work pursued  
beyond sheer necessity, for the opportunity to learn, for the  
power to improve, for the surpassing satisfaction of serving,  
of creating, of doing, of discovering. And one of the sur-  
passing lessons of life is to learn to find joy in doing things  
we ought to want to do, even when we don't want to do  
them; for any day is a disappointing day if it is allowed to  
pass without some sincere sense of accomplishment.

"The Spoken Word" FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
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# From faraway places—more oil for you

**In Sumatra** back in 1924, Standard Oil Company of California geologists began mapping possible deposits of oil. But not until last year did Sumatran wells start adding to available oil supplies. This operation, costing some \$62 million to date, was pioneered by Standard. It is now carried on jointly with The Texas Company under the name "Caltex."



**Into San Francisco Bay** come tankers carrying Sumatran crude—returns on the gamble Standard undertook nearly 30 years ago. Other shipments go elsewhere in the world, aiding progress and adding defensive strength. Four friendly nations in particular benefit directly. First, of course, is the young Indonesian Republic, of which Sumatra is a part. Then Australia, Japan and the Philippines. They produce practically no oil of their own, but will be supplied

in the near future by refineries which Caltex is helping to build. ¶ And, of course, the Sumatran oil brought into this country helps keep you in gasoline and the many other petroleum products you've come to rely on. ¶ The foreign activities of Standard Oil Company of California, typified by this flow of crude from faraway Sumatra, are constantly being expanded, as an added guarantee that petroleum needs of the free world will continue to be met.

**STANDARD OIL COMPANY OF CALIFORNIA** *plans ahead to serve you better*

## FAMILY PROJECT

(Concluded from page 176)

wet feet, and caused us to cut short our expedition and return home in quest of dry footwear.

The next excursion was on a day, when the azure sky made a sharp contrast to the generous blanket of newly fallen snow which covered the ground, and the bright sun warmed the invigorating winter air. An impressive moment came as we crossed a bridge which spanned the half-frozen creek and trod the drifted paths in Memory Grove. "Dedi-

cated by the Living to the War Dead." We paused in silent, grateful reverence, pondering the significance. The grove was deserted save for us. How peaceful it was! How beautiful! It was one of those priceless moments of sacred meditation to grasp and hold fast in our memories, for they come so seldom. We comprehended the value of the great gift of life.

"The ill-fated Donner party passed this way," the marker near the fairgrounds informed us. Courage!

Could we compare? The names of the adults and children we read became individuals capable of laughter and tears, opinions and preferences. We took time to discuss what normal human yearnings might have been in the hearts of these martyrs who asked for so little and who were granted so much less.

Determination, struggle, enjoyment, accomplishment—we found evidences of all these and more in the search that followed.

"How strange it would seem to go to school in a tepee, with only five pupils," Glennis mused as we inspected Pioneer Square and attempted to identify the exact location of the first school in the territory. "Our school is so large and so new." We lauded her sense of comparison and encouraged appreciation.

Half a hundred markers we had found just within our valley, and we were not through. Yet the deadline had arrived. Had we loitered too long over those we had visited?

Wise Miss Ensign was fully aware, when she made her assignment, that Julie would learn the value of the heritage that was hers, by studying the background of the community in which she lives, but how could she possibly have known how well she was to teach the whole family?

"I shall give Miss Ensign what we have done," Julie said, "but let's finish the project for ourselves."

"Of course we shall go on!" we agreed in unison. "We can't stop now."

Our enthusiasm was keen. During this enterprise we had become aware of the changes time effects. Swiftly passing time cannot be recalled, but only remembered. We were suddenly very much aware that time would cause changes to come into our lives, too, of a minor nature. Perhaps, at first, as the time span became greater, we, as our predecessors, would become identified only as names, known only for the contributions left to our posterity, not the individuals that we are, pulsating with the desire to love and learn and live.

We recognized the value of our opportunities together, and at that moment pledged to each other that just as some return again and again to the ski slopes to recapture glorious adventure, we would resume our search for historical landmarks.

THE IMPROVEMENT ERA

## You Can Win A Year's Scholarship To College

Design the  
Student Nurse  
Uniform  
for the new  
Brigham Young  
University  
School of Nursing.

### Contest

Design the student nurse uniform for the new Brigham Young University School of Nursing. The winning pattern must be distinctive so as to characterize the B.Y.U. student and differentiate her from other nursing students. It also must be stylish and conform to the current mode. Some details to be considered are the color, style, tailoring and practicability.

### Prize . . .

The designer of the winning pattern will receive a tuition scholarship to Brigham Young University for one regular fall-winter-spring term. The winner will be notified by mail.

### Eligibility . . .

Anyone interested in receiving the scholarship prize or interested in nursing or in attending college may enter. Entries are especially invited from high school and college students and members of Relief Societies, Sunday Schools and Mutual Improvement Associations. The entry must be sent in the name of the person who would receive the scholarship if he or she be chosen winner.

### Deadline . . .

All entries must be received by April 1, 1953.

### Details . . .

Mail entries to:  
Uniform Contest  
School of Nursing  
Brigham Young University  
Provo, Utah

Any type of paper may be used for the entry. Designs must be clear, and writing legible. Neatness, originality, and aptness will be considered in judging. In addition to the drawing of the design, it must be described in several paragraphs, giving reasons or significance of pattern chosen. Do not send completed uniforms. Decision of the judges will be final, and all entries become the property of Brigham Young University.

### Here are Some Tips . . .

Remember, the student uniform is NOT the regular white uniform worn by graduate nurses. The student uniform may be of any color, flared or tailored, with or without apron, with or without cuffs and collar. Pockets may vary in number and position.

## Brigham Young University

Provo, Utah



## TO BRING THE CHIEF HIS SON

(Continued from page 159)

few sticks, but she was willing and was company.

As Winona's body grew thicker and heavier, her thoughts dwelt more and more upon her people. She thought of the unborn only as a son. The chief's son should grow up among his own people. Her mind ran often to possibilities of escape. She practised recalling the landmarks she had noted along the tortuous trail.

The summer days flowed warmly on into September. One afternoon when she returned from the wood-gathering, she lifted the skins of the tepee and entered its quiet shade.

"Wanno waso," greeted a voice from the half-light.

Winona stopped and her heart leaped high. Shoshoni words. Beautiful words of welcome.

"Wanno waso, sister," the voice repeated.

Winona's pupils widened to the dusk-like interior, and she saw a woman sitting in the tepee. She had noticed her about the camp but had not conversed with her.

"Where did you learn those beautiful words?" she sang, and her voice lifted like a bird's wing.

"Gros Ventres take me from Raft River country many summers gone. All my people killed. One Arrow steal me. Now many papoose. One Arrow not like Elk Horn. No more wife. No harm done. I stay."

The two women chattered and laughed, noisy as bluejays.

Suddenly Winona's guest started. She whispered, "Yesterday, Yarrow talk with friend, Miniyata. She say Elk Horn no have more wife, just Yarrow. All right now. Elk Horn away, you do much work, give Yarrow big rest. But soon hunters come back. Before that she must kill you. Elk Horn her man. You may give him son."

"What can I do?" Winona moaned. "Look at me. Heavy, awkward. What can I do? A woman pursued and alone."

"You find a way," said the visitor and left Winona alone to think things over.

Each morning thereafter when Winona went to the river for wood, she carried an extra ration of meat.

"Go down river, little woman,"

she instructed her small charge. "Go far that you cannot see me. I cut toward you."

The child out of sight, Winona worked furiously at the wood-gathering in order that she might secure some time for herself without its being perceived by the shortage in her woodpile. Then she began to dig into the soft earth of the bluff beside the stream. The dirt she cast into the water where the current would carry it away. When the sun began to sink she prepared for camp as

usual, called Opehanska, and they trudged home with their loaded robes.

Day after day the secret digging went on, and the extra food was carefully stored inside the cave. Finally, preparations were completed. She would not return to the camp this night. It was good that Opehanska had not been along as usual.

Winona crawled into the cave, carefully concealing the opening with brush, and waited. She weighed the

(Continued on following page)

# TASTE the difference Milk makes!



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contains the  
Non Fat Milk  
Solids of —  
**7 OUNCES OF MILK**

- **MORE FOOD VALUE**
- **BETTER FLAVOR**

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costs no more than ordinary bread**

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119 North Main Street

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Lindamood Music Company  
224 North Broadway

## TO BRING THE CHIEF HIS SON

(Continued from preceding page)

store of food, estimating how long it would last. Then she stored it in her *gkono* on her back. As she worked, she listened intently.

Late at night the sounds started. The waters splashed. The noise of tramping feet and loud muttering came ominously near, then sounds

were muffled and grew fainter as the chase moved on to new grounds.

Three days and three nights she crouched in the cool, dark cave, while the noisy, anxious search went on—now nearing and quickening her heartbeats; now receding and letting her relax. The tramp of horses' hooves told her that the braves had

## The Liability of Loose Threats

Richard L. Evans

SOMETIMES someone is heard to say what he will do to someone else—if—! And in that "if" a threat is uttered or implied. Threats may seem necessary under some circumstances, but all of us under all circumstances should be scrupulously cautious concerning our intentions against others because a threat is a challenge, a dare in a sense; and human nature being what it is, threats often have exactly the opposite effect of what was intended. There are many ways of threatening: Words are one way; attitudes and innuendo are another; weapons are another. A threatening gun, even an empty gun, has often proved to be a source of trouble and tragedy, by the sheer suggestion of intention to intimidate. If a person points a gun or shows one or even if he has one, by his very pointing or possession he says in effect that he will shoot under some circumstances—else why would he have one? And the person who is threatened cannot be expected to know how earnest is the actual intent. (We never know quite how far to believe a bluff.) And so to be safe he must assume that the intent is serious. Any evidence of evil or adverse intent is a threat. A clenched fist is a threat. It implies that it will be used if—certain conditions are not complied with, just as a gun implies that it will be used if—, for example, the bank cashier doesn't hand the cash over the counter as commanded. And so it must follow that a threat is presumed to be punishable because it is evidence of intent. As a man thinketh, so is he, and as he threatens, so must he expect to be held accountable. The question of threatening is particularly important in dealing with children, for children soon learn to know whether or not we are earnest in our intent, whether or not we will do what we say we will do. And if they find that our threats are empty, our influence and authority are weakened with them. On the other hand if we threaten unjustly, if in anger we threaten more than the circumstances suggest, and then follow through our unjust threat, we lose face and faith and love and confidence and maybe much more. Perhaps it would be too extreme to say that we should never threaten, but it is certainly not too extreme to say that a loose threat is a liability, for we are accountable for our intentions as well as for our actions and utterances.

"The Spoken Word"

FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, JANUARY 18, 1933

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## To Bring the Chief His Son

(Continued from preceding page)

returned from the hunt and had joined the seekers.

Silently she prayed: "O Great Mystery, a needy daughter kneels before thee. I cannot hear thy soft voice which sings in the running water; I cannot hear thy whisper in the willows and the cottonwoods; I cannot see thy bright eyes in the moon and the sun. This cave is dark, and all sounds are muffled except the tread of many feet which beat on thy great drum, the earth. O hear my prayer! Thou knowest that my son must be taken safely to his father's people. Thou knowest the danger. Do not let my enemies find me here *meneyhtah* (beside the water). *Mechinkshee* (my son) is *wakan* (holy) to thee as to me. Help me in my need, and I and my people will bring the boy up to be a brave warrior. O hear me!"

On the morning of the fourth day, all noise of the search had ceased, and she crawled out of her cave to look around. At first there was nothing to be seen. Then her keen sight picked out a horse on the hillside. It was Elk Horn's pony. Peering intently she could make out, lying down beside the horse with his head slightly raised, the form of a man. Also, a careful scrutiny showed a man, prone on the horse, watching over the horse's shoulder. She crept back into the hole and waited for night to come.

When the camp was dark and still, she crawled out again, and traveled up the river toward the canyon where the company had entered the plains in the spring. She waded in the water a long way, always with fear to sharpen her breath and her ears. Then she climbed cautiously out of the water into the willows. Through the growth she pressed and broke into a run.

All night long she traveled, back over the incoming path. When dawn began to streak the east with silver, she found a clump of brush, concealed herself in it, and slept.

With the coming of night she was again on her way back toward the Wind River Mountains. Late at night in the gray darkness, she suddenly dropped flat in her tracks, hardly daring to draw a breath. Soon a company of five horsemen came

(Continued on following page)

MARCH 1953

**BRIGHAM YOUNG UNIVERSITY**  
PROVO, UTAH

Palmer, Watkins and Clark Music Co.  
Salt Lake City, Utah

Gentlemen:

The Model 10 Baldwin Organ, which you installed in our new field house last year, has given us excellent service to date and most admirably meets the needs of our assemblies and other gatherings.

Yours truly,  
*J. J. Keeler*  
J. J. Keeler  
University Organist

JJK/hh

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## "One Hundred Years of Temple Building in the West"

Commemorating the Laying  
of the Cornerstones of the  
Salt Lake Temple—April 16, 1853

## In the April Improvement Era

## TO BRING THE CHIEF HIS SON

(Continued from preceding page)

near, singing a war song. They were dreadfully close. She eyed the horses. Would they smell her and shy? They passed steadily onward without a sign. She let out her breath and waited. She lay shivering and waiting. No others came into sight.

These warriors must have been out searching for her and were now returning from their fruitless hunt. They probably thought that she was much farther away from camp because they must have assumed that she started westward that first night. Search again so near camp was unlikely. Silence settled down like a fog over the dark hillside.

She rose and peered through the darkness—nothing but silence and purple night. She walked on, alert and cautious. Continued silence brought confidence, and again she ran, ran for her life, and the distance between her and the camp steadily widened.

But she was not in condition to run long. The pace told on her, and she slowed to a walk.

A week she traveled thus, sleeping by day and proceeding by night. She chewed at the meat she carried as she fled, and too soon it was gone. She was beginning to feel her weakness, and was no longer able to run any length of time. But she dared not stop. She trudged on.

Where serviceberries and chokecherries grew near the path, she snatched at this food as she found it. But darkness cut off that means of sustenance most of the time.

Her anxiety over her unborn child kept her mind on her people and stiffened her courage, thus lessening her hunger pangs. She was grateful for the times she had had to go hungry as a child. Without that training she could not have endured.

Her moccasins were worn so thin and ragged that they often slipped off. Her feet were bruised and torn. But it was safety, not comfort, which she sought. She pressed on.

When dawn caught up with her, she slept in a small wash in a hillside or underbrush, until darkness freed her feet again.

Walking and running by night and sleeping by day brought her at length to that spot where, on the incoming trip, the party had left the dead brave. Digging nervously among the treasures the Gros Ventres had laid beside their comrade's body, she found the knife. From a buffalo robe beside the corpse she cut a piece for moccasins and another to make a bag for food. She covered her sore and bleeding feet. She filled the newly contrived bag with food from the offerings in the burned blanket left in the burial tepee. Long strips of buffalo hide provided her with strings to secure the pack on her back.

With food and adequate protection for her feet she took courage and was eager to be off. At the opening of the tent she turned back and picked up the dead brave's bow and arrows and took them with her. She straightened and held her head high. A double satisfaction filled her heart. She not only had supplies and protection for herself, but she had made an enemy lose face. She was off with renewed strength.

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Onward and onward she traveled, always under cover of night. One morning just before dawn she felt unusually weary and sank down for a moment's rest but fell to sleep immediately.

She was awakened by a tugging at her back. She lay tense and waited. She turned her head slowly and peered through the corner of her eye. She caught a glimpse of the yellow coat of a coyote.

Instantly, she was on her feet. Seizing a piece of the dried venison she threw it at the startled animal. As he bent to the food, she fled. All day long she traveled.

By this time she had entered the mountains near her own valleys and had less fear of daytime travel. Pursuit was unlikely now, and raiding parties were seldom staged in the fall. Excitement drove her on, but now she dared stop to enjoy the serviceberries which were such a welcome addition to her scant diet.

She crossed the valley toward the opening into the Raft River country. Through the mountains she came, light of foot and with uplifted face. On the brow of the last hill she stood and, hand to eyes, scanned the Raft River Valley. It was empty.

She sank down on the summer-burned grass and wept out her disappointment and fatigue. Long, long the tears flowed. Then Winona rose, adjusted her pack, and, shading her eyes again, studied the land below her. Down in a small ravine a thin spiral of blue smoke curled skyward. Carefully focusing her eyes below the smoke she saw a long tepee. She hurried down the slope to the Indian abode.

She had been without food now for days and was as hungry for food as for information. She approached the tepee and peeked inside.

An old couple of her own tribe rested within. The old man looked startled and motioned for her to go away. She knew what he feared. The raiding Indians often employed the women they stole to spy on their home tribes.

Joy anchored her tongue, and she could not speak the words which would reveal her identity. At last they came. Reminding him of the raid and how she and her sister had been taken captive, she told of her escape and of how she had made the

(Continued on following page)

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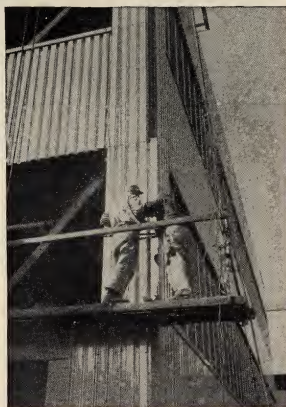
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## To Bring the Chief His Son

(Continued from preceding page)

lonely and dangerous return trek. He welcomed her in.

"Are my mother and father still living?" she asked, "and my husband?"

"Yes, yes, yes," said the old couple. "You find them all over the mountain. Many of our people living now on sunset side."

"Your husband not married again," volunteered the old woman.

Gladness and gratitude lighted Winona's tired features. She wanted to know so many things, but she was too full of her own adventures, and as the old woman prepared food for her and ease for her weariness, she poured out her tale of peril and suffering.

"Tokee. Tokee," the old folk comforted her. "It is over. You are with friends now and soon you will be in your mother's arms."

When she was fed, rested, and cheered, she again took up the journey and went over the hill where she could see the Indian camp of home nestling between the hills.

She dragged wearily, but happily, into the cluster of tepees. Such a peeking and a flutter of tepee flaps as went on as she came in. They gathered around her, her friends, her people. She stood before her mother, both women speechless with joy. Her mother approached and kept running her hands over Winona's face, her hair, her arms. She could scarcely believe that her daughter was alive or that the enemy and the miles had given back her child.

Winona touched reverently her mother's hair cut short in mourning for the loss of her two daughters. Silver Leaf was not among the welcomers. Winona asked for her.

Her mother did not answer, but her eyes grew foggy with sadness again. A friend spoke for her, "We have heard that she was recaptured by Crows who carried her into the North Country."

Sorrow darkened all their faces, and Winona stepped with her mother into her mother's tepee where they might be alone together.

The men of the tribe were on an autumn hunting trip and had been gone for some time. Winona rested in her mother's tent and waited for her time. It came, and a son was

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born. She named him *Matahuhewah* (Unto His Own). She remembered her prayer within the cave and prayed again, this time to thank the Great Spirit.

One day a great commotion in the camp heralded the return of the hunting party. Winona kept quietly hidden in her husband's tepee. On buffalo robes beside her lay the infant son.

The skins on the doorway lifted, and the chief stepped inside. A moment he waited for his eyes to adjust to the twilight, and then he saw her. Dignity stiffened his body, and he stood tall with his arms tightly folded across his chest.

"Why you come back?" he demanded.

Winona rose silently from her bed of skins, stooped and lifted the baby, and holding him out before her, she said, "To bring the chief his son. He has need of his people."

Only the brightening of the chief's eyes told of the joy in his heart.

The stiff silence lengthened.

Finally, "*Wini. Tewidgie*," he said ("Very good. Papoose.")

A moment they stood in utter stillness—the woman with her head slightly inclined, eyes on the skin-wrapped infant.

Then the chief spoke again, "The baby's mother is also welcome. *Haychaytu* (It is well)." He turned about, and the skins at the doorway flapped into place behind him.

Winona sank back on the robes and carefully laid the child down before she gave way to her own feelings.

At last she quieted and said aloud, "He shall be called *Matahuhewah* (Unto His Own)." She was aware that he would earn his own name and place in the tribe like any other Indian boy. She did not live to hear him called Pocatello.



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# Melchizedek

THIS is a continuation of the teacher's supplements for the Melchizedek Priesthood lesson course for 1953. Helps for lessons 1 to 9 appeared in *THE IMPROVEMENT ERA*, February 1953.

## Lesson X

### THE NICENE CREED (Continued)

Text: James L. Barker, *Church and State*, Lesson X

**Objective:** To show that the Christian creed concerning God was forced upon the church by the power of the state even though it is a denial of the scriptures and the doctrines of the fathers.

**Suggestions on teaching procedures:**

**The approach:**

1. Place on the blackboard an outline of the material to be covered.

**Suggested Outline**

The emperor's influence on the Council of Nicea

#### A. Evidence of the influence

- (1) Letter of Eusebius of Caesarea
  - (a) Shows that Constantine urged the bishops to sign the creed.
  - (b) That Eusebius signed because he feared exile.
- (2) Views of the historians
  - (a) Mourret  
Charges that emperor used force.
  - (b) Duchesne  
Charges that Constantine wanted to exile all who showed opposition.
  - (c) Hefele-Leclercq  
Charges that emperor took the view that the creed was inspired, and threatened with exile all who would not sign.

The Nicene Creed unscriptural and contrary to Christian tradition

1. It ignored such passages of scripture as the following:  
Genesis 1:26-27  
Hebrews 1:1-2  
Acts 5:29-32  
John 1:1-4; 7:16-17; 20:17
2. The idea of Father and Son being of "one substance" was new to the Church and condemned the teachings of the early fathers.
  - a. Statement of the historian, Hefele-Leclercq
  - b. Statement of the historian, Newman
  - c. No revelation involved in the formulation of the creed
  - d. Existing views of Father and the Son before the Council of Nicea
2. By following the outline tell the story of how the Nicene Creed was forced upon the bishops and how those opposing it were exiled. (Do not read the manual to the class but only a few extracts to show the views of the great

historians of Christianity.) Show that the word "omousios" (one substance) used in the Nicene Creed to describe the nature of Father and Son, is the root of the controversy, and that this word was seized upon by an unbaptized pagan emperor and forced upon the council.

**The Discussion:**

1. Why is debate an inadequate method of determining the nature of God?
2. Why is the determination of a point of doctrine by force a dangerous practice?
3. Should even a point of view obtained by revelation be forced on the church?
4. In our own Church when is a revelation from the Lord binding on the members of the Church?  
Read to the class D. & C. 26:2; 28:13; 121:34-46.  
Read, B. H. Roberts, *Defense of the Faith*, Vol. I, last chapter.
5. What effect would the use of force at the Council of Nicea have upon subsequent councils? Did it set a precedent for the use of force?
6. If the Church of Jesus Christ with its central authority had been on the earth, could the emperor have determined its doctrine?
7. Why were the apparent meanings of the scriptures ignored?

**The Summarization:**

Reserve one to two minutes to summarize the high points of the lesson. The outline or the synopsis at the beginning of the text may be used for this purpose.

**The Assignment:**

Arouse quorum interest in the next lesson by leaving a problem, such as the following:  
How did Constantine persuade others to join the church? Read Lesson XI for answer.

## Lesson XI

Text: James L. Barker, *Church and State*, Lesson XI

**Objective:** To show how Constantine used the power of the state to promote the Christian churches.

**Suggestions on teaching procedures:**

**The approach:**

#### A. By use of questions and problems

1. When a supreme ruler becomes a Christian what would his attitude toward non-Christians likely be?
2. How could Constantine persuade others to become Christians?  
List methods he might use, such as:  
a. Preaching  
b. Use of favors and bribes  
c. Force or threats of force (Show how Constantine used all of these.)
3. What was the danger in bringing into the Church great numbers of people who had not repented and changed their way of life?
4. What danger would the Church of Jesus Christ of Latter-day Saints face today if we brought into the Church all who sought admission,

without first requiring them to show that they could live the principles of the gospel?

(Read D. & C. 20:70-72 to show the care with which we should admit individuals to the Church.)

#### B. By use of narrative

1. Place on the blackboard an outline of the lesson such as the following:

**Outline**

I. How Constantine used the power of state to convert Christians.

A. Imprisoned those who opposed Christendom.

(1) Imprisoned his own son, Crispus

(2) Had his own wife put to death

(3) Destroyed his own advisers

B. Offered rewards and special privileges to those who would be baptized.

C. Sought pardon for his crimes by forcing his subjects to build new churches.

II. Constantine built his own city

A. Forced his subjects to follow him

B. Caesaro-papism  
(Caesar as father of the Church)  
The state now fully dominated the Church.

2. Following the outline, relate what Constantine did to increase membership in the church.

(The outline will enable the class to follow the narrator and will help fix the main points of the lesson in the mind.)

3. Follow the narration of events by a class discussion of the following problems:

a. Contrast the effect of political persecution of the church with political favoritism for the church insofar as the spiritual strength of converts to the church is concerned?

b. How does "protection by the state" easily turn to domination by the state?

c. What is meant by "Caesaro-papism"? (Caesar as father of the church)

d. What were the consequences of Caesaro-papism?

e. What would throw doubt upon Constantine's claim that he was directed by divine providence?

**The Summary:**

The synopsis at the beginning of the lesson might be used as a guide in summarizing the high points of the lesson.

**Assignments:**

1. For all quorum members:  
How did Constantine dominate the church? (Read your text, Lesson XII.)

**Special Assignments:**

- a. Assign one quorum member to come prepared to relate the whole story of Arias; his view of God; his denunciation at the Council of Nicea; his exile; his restoration by Constantine.

THE IMPROVEMENT ERA



# Priesthood

## Lesson XII

### CAESARO-PAPISM ANTI-NICENE REACTION

Text: James L. Barker, *Church and State*,  
Lesson XII

#### Teaching objective:

To show the political and religious division of the Roman Empire in the early half of the Fourth Century.

#### Suggestions on teaching procedure:

##### The approach:

1. By use of narrative:  
Place an outline of the lesson material on the blackboard, and following the outline, relate the political and religious problems of the forepart of the Fourth Century.

##### Suggested Outline:

1. The reaction of the church against the Nicene Creed
  - A. The Nicene Creed had been forced upon the church by the Emperor Constantine.
  - (1) It had been contrary to the tradition of the fathers and was unscriptural.
  - (2) Only a small part of all the Christian bishops had attended the council.
- B. The main body of the church would not accept the idea of God set forth in the Nicene Creed.
- C. To heal the breach, Constantine pardoned the supporters of the Arian movement and finally Arius himself.
- D. This caused a general trend toward Arianism, so that Constantine, ever alert to political expediency, reversed his own position concerning the creed, and accepted Eusebius of Nicomedia (a moderate Arian) as his religious adviser.
- E. The quarrel was not resolved; it continued between the schools of Antioch (Arianism) and Alexander (Athanasianism).
- F. The rise of the three great sees (bishops) of Christendom.
  - (1) Antioch (Arian Doctrine followed)
  - Synod of Tyre
  - Synod of Jerusalem
  - (2) Alexander (Athanasius and the Nicene Creed upheld, but area divided.)
  - (3) Rome (Strongly inclined toward the Nicene Creed.)
- G. Death of Arias and of Constantine
  - (1) Suspicious circumstances surrounding death of Arias
  - (2) Baptism of Constantine
  - (3) Death of Constantine
- H. Summary of the influence of Constantine.
  - (1) Assumed leadership of the church because it had no head.
  - (2) Influenced the Council of Bishops.
  - (3) Made decisive decisions on doctrine.

#### The Discussion:

1. What shows that Constantine was more interested in the support of the Christians than in the correctness of a particular doctrine?
2. Is there any evidence of a central authority in the Christian church during this period?
3. Which of the bishops were struggling for power at this time? Which bishop was favored by Constantine? Who was his spiritual adviser?
4. Why did Constantine put off his baptism until shortly before his death? (The view prevailed in the church at that time that sins after baptism could not be forgiven—but that baptism washed all prior sins away.)  
Read to the class the following statements of historians concerning Constantine:

#### Draper says of him:

"From the rough soldier who accepted the purple at York, how great the change to the effeminate emperor of the Bosphorus, in silken robes, stiffened with threads of gold; a diadem of sapphires and pearls, and false hair, stained of various tints; his steps stealthily guarded by mysterious eunuchs, flitting through the palace; the streets full of spies, and an ever watchful police! The same man who approaches us as the Roman emperor retires from us as the Asiatic despot. In the last days of his life, he put aside the imperial purple, and, assuming the customary white garment, prepared for baptism, that the sins of his long and evil life might all be washed away. Since complete purification can thus be only once obtained, he was desirous to procrastinate that ceremony to the last moment. Profoundly politic, even in his relations with heaven, he thenceforth reclined on a white bed, took no further part in worldly affairs, and, having thus insured a right to the continuance of that prosperity in a future life which he had enjoyed in this, expired." (Draper, *Intellectual Development*, Vol. I, p. 283.)

#### Gibbon says of him:

"The sublime theory of the gospel had made a much fainter impression on the heart than on the understanding of Constantine himself. He pursued the great objects of his ambition through the dark and bloody paths of war and policy; and, after the victory, he abandoned himself, without moderation, to the abuse of his fortune. Instead of asserting his just superiority above the imperfect heroism and profane philosophy of Trajan and the Antonines, the mature age of Constantine forfeited the reputation which he had acquired in his youth. As he gradually advanced in the knowledge of truth, he proportionately declined in the practise of virtue; and the same year of his reign in which he convened the Council of Nicea, was polluted by the execution, or rather murder, of his eldest son (Crispus) . . . At the time of the death of Crispus, the emperor could no longer hesitate in the choice of religion; he could no longer be ignorant that the church was possessed of an infallible remedy (baptism), though he chose to defer the application of it, till the approach of death had removed the temptation and danger of a relapse.

" . . . The example and reputation of Constantine seemed to countenance the delay of baptism. Future tyrants were encouraged to believe that the innocent blood which they might shed in a long reign would instantly be washed away in the waters of regeneration; and the abuse of religion dangerously undermined the foundation of moral virtue." *Decline and Fall of the Roman Empire*, Ch. XX.

#### The Summarization:

Using the outline on the synopsis at the beginning of the text, summarize what has been covered during the class hour.

#### The Assignment:

1. Arouse general class interest in the next lesson by stating a problem such as the following:
  - a. How do the political happenings in a nation affect its churches?
  - b. What dangers face a church where a political dictator rules?

## Lesson XIII

### CAESARO-PAPISM (Continued)

#### QUARREL BETWEEN EAST AND WEST

Text: James L. Barker, *Church and State*,  
Lesson XIII

#### Teaching Objective:

To show that the fate of church doctrines was largely determined by the fate of emperors and decisions of empire in the absence of a central church authority.

#### Suggestions on Teaching Procedures:

##### The approach:

1. Place an outline such as the following on the blackboard:

#### Quarrel between the East and West

- I. Division of the Roman Empire upon the death of Constantine
  - A. Constantine II—Spain and the Far West
  - B. Constans—The Central Empire—Italy, Africa, part of Balkan Peninsula.
  - C. Constantius—The East
- II. Religious division follows the political division
  - A. The two emperors of the West supported Athanasius and the Nicene Creed.
  - B. The emperor of the East supported Arianism.
- III. Attempts to conciliate the religious factions
  - A. Exiled bishops pardoned
  - B. Exiled bishops, mutual excommunications
  - C. Use of force—bloodshed
- IV. Attempt to win the Bishop of Rome to Arianism
  - A. Of the great sees (bishops) Antioch and Alexander were Arian. Rome alone supported the Nicene Creed.
  - B. Bishop Julian of Rome invited to hold a council and re-examine the issue.

(Continued on page 204)



# The Presiding

## Questions and Answers Concerning the Ward Aaronic Priesthood Meeting

**V**ARIED and interesting reactions are being received from bishops and their counselors concerning the combined Aaronic Priesthood meeting each month.

Leaders who have held the meeting as recommended are encouragingly enthusiastic about its place in our program. However, leaders who have not yet held the meeting are those who, for the most part, are still wondering whether it will succeed.

Quite naturally, with the introduction of anything new, there are problems to be solved and questions to be answered. In order to assist our leaders with their problems and to answer their questions, we list the most frequently asked questions and furnish our answers as follows:

**Question:** When is the meeting to be held?

**Answer:** It is to be held as the second priesthood meeting in each month.

**Question:** What is the purpose of the meeting?

**Answer:** (1) To bring the bishopric more clearly into focus and function as the presidency of the Aaronic Priesthood; (2) to enrich and bless the lives of all who bear the Aaronic Priesthood through the more perfect exercise of the keys of the presidency of the Aaronic Priesthood as vested in the bishop and his counselors.

**Question:** Specifically, who are expected to attend the meeting?

**Answer:** The bishopric; ward committee for senior members of the Aaronic Priesthood; ward committee for Aaronic Priesthood under 21; senior members of the Aaronic Priesthood; bearers of the Aaronic Priesthood under 21.

**Question:** Who conducts the meeting?

**Answer:** The bishop and his counselors as the presidency of the Aaronic Priesthood.

**Question:** Where is the meeting to be held?

**Answer:** In chapels occupied by only one ward, the meeting should be held in the same place as the regular weekly priesthood meeting. In chapels occupied by two wards, one ward may hold forth in the chapel and the other ward in the recreation hall or any other room large enough.

**Question:** What order of business is recommended?

**Answer:** Opening song; invocation; announcements which concern those

assembled; making of necessary priesthood assignments (principally, the administration and passing of the sacrament); silent roll; remainder of time to be occupied by a member or members of the bishopric or other occasional qualified speaker, in giving encouragement, counsel, presenting gospel messages, and in teaching the duties and responsibilities of the priesthood.

**Question:** What subjects are considered to be appropriate for this meeting?

**Answer:** Forty suggested subjects are listed for each second priesthood meeting in the month in each of the Aaronic Priesthood manuals for 1953. The bishopric is free to take its choice from among those subjects or to discuss one

### Think It Over

*Measure the effectiveness of your leadership by the number of boys who follow you because, rather than whether, you are their leader.*

—L. A. P.

of its own choice as the Spirit of the Lord may direct. Extreme care should be taken in the discussion of any subject to avoid offending anyone present. Presiding Bishop Joseph L. Wirthlin has repeatedly said: "It is not right to take advantage of those who attend this meeting by offending them in any way or for any reason."

**Question:** Is there any separation for quorum or group work?

**Answer:** No. The entire priesthood meeting time is to be in joint assembly.

**Question:** How can the bishopric speak effectively to boys and men of such widely separated ages in the same group?

**Answer:** We answer this question by asking one: "How do you speak to persons all the way from babes in arms to grandparents, even great-grandparents, during sacrament meeting?" A speaker would scarcely invite all over 21 years of age to leave so he may speak more effectively to those under 21, or vice versa, would he? The bishopric will find no difficulty in this matter if their counsel and messages are tempered with love, kindness, consideration, un-

## New Award Program Increasing in Popularity

**T**HE new ward and stake Aaronic

Priesthood award program is attracting considerable attention among our leaders. When fifty percent or more of all Aaronic Priesthood bearers under 21 in the ward qualify for the individual award, the bishopric and their Aaronic Priesthood leaders are presented with the ward Aaronic Priesthood award. When fifty percent or more of the total Aaronic Priesthood enrolment under 21 in the stake qualify, the stake presidency and the stake committee receive the stake Aaronic Priesthood award.

Stakes and wards who have failed to qualify for these coveted awards for 1952 will do well to set their sails for success during 1953. Now is the very best time during the remainder of this year to move up on this worth-while project.

derstanding, patience, fellowship, good will.

The more delicate and detailed instructions on the Word of Wisdom, for instance, should be reserved for appropriate presentation and discussion during the respective quorum meeting time.

**Question:** Where deacons under 21 gather fast offerings during the first priesthood meeting of the month, and attend the ward Aaronic Priesthood meeting during the second priesthood meeting in the month, is it not rather serious that there should be only two deacons quorums meetings held (third and fourth weeks) during the month?

**Answer:** It can be very serious unless the bishop's second counselor in charge of deacons and the quorum adviser are in close contact with quorum members. More personal contact between these leaders and deacons, especially during the first and second weeks in the month, can effectively reduce this potential hazard growing out of an irregular quorum meeting schedule.

**Question:** Does the ward Aaronic Priesthood meeting reduce, by one, the number of quorum meetings held during the month?

**Answer:** No. Each quorum or group must consider this joint assembly as a quorum or group meeting to be accounted for in the monthly report. Therefore, if a bearer of the Aaronic Priesthood does not attend this combined meeting, he is marked absent from his quorum or group meeting of that date.



# Bishopric's Page



Prepared by Lee A. Palmer

## Cottage Meetings for Priests Required During 1953

WE follow up our announcement on this page in *THE IMPROVEMENT ERA* for February to the effect that a priest under 21 will be required to "participate in two or more cottage meetings for priests" as an added requirement of the individual Aaronic Priesthood award for 1953.

March is here! Nearly one-fourth of the year is gone. Bishop—have you set this new plan in motion in your ward? The secretary of your ward committee will be happy to assist you in this project.

Stake committeemen—we suggest you give careful attention to the promotion of this new feature in our work with priests. Kindly review the original announcement in last month's *ERA* and discuss it with bishops in your forthcoming priesthood leadership meeting. Your helpful assistance to bishops in the full development of this project will be appreciated.

Eight former senior members of the Aaronic Priesthood and their families stand beside the Logan Temple in which they recently received their greatest blessings. Stake President James A. Criddle and high councilman George W. Aslett are on the front row, right to left.

DURING the past five years, fifty-four out of fifty-six senior members of the Aaronic Priesthood advanced to the Melchizedek Priesthood in the Portneuf (Idaho) Stake have taken their families through the temple for endowments and sealing ordinances.

Since the above photograph was taken, five more have been through the temple with their families. Twelve more are preparing to enjoy the same privileges and blessings in the very near future.

MARCH 1953

## Reports of Group Advisers Vital in Ward Aaronic Priesthood Leadership Meeting

IN part two of the ward Aaronic Priesthood leadership meeting, it is recommended that the bishop and each of his counselors check the activity records of each Aaronic Priesthood member in their respective quorums or groups.

The individual records of Aaronic Priesthood members under 21, as recorded in the roll books, are the basis for the check-up and the necessary visiting assignments to be made.

The activity record of senior members of the Aaronic Priesthood should be recorded in quorum or group rolls as taken from the monthly reports of group advisers for their assigned members. It is the duty of a group adviser to know the attendance and activity record of each of the five men assigned

to him and make a written report thereof on special forms provided.

This report should be in the hands of the ward secretary on the first day of each month in order (1) that he may copy the activity report of each senior member in the respective quorum or group roll book preliminary to making the monthly report of the ward committee; (2) that he may place the group adviser reports in the hands of the members of the bishopric for analysis and check-up with the group advisers in part two of the ward Aaronic Priesthood leadership meeting.

These written reports should be supplemented, when necessary, with confidential information, given to members of the bishopric in person by group advisers.

## Portneuf (Idaho) Stake Succeeds in Work With Senior Members of Aaronic Priesthood



The Portneuf Stake presidency are happy with the untiring efforts of George W. Aslett from the high council, who is largely responsible for this outstanding accomplishment so pleasing to our Heavenly Father.

Bishops are increasingly enthusiastic as they witness the over-all results of their cooperative and humble efforts to promote this work.

One of the principal reasons for success in the Portneuf Stake is that a great

number of the senior members of the Aaronic Priesthood participate in the sacrament meetings in their wards. It is a rich experience for them, and the Lord seems to enlarge their souls in compensation for their humble efforts in his work. Forty-six senior members of the Aaronic Priesthood are now participating somewhat regularly in sacrament meetings in their wards.

How the hosts of heaven must rejoice over this rich harvest of souls in the Portneuf Stake!

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## Historic Fort Laramie

(Continued from page 162)

and prosperity. But dark clouds of persecution had overshadowed this fair city, forcing the inhabitants to flee. Into the frigid weather on a February day in 1846 went hundreds of these exiles. Before them lay the ice-bound Mississippi, beyond that the snow-covered prairies of Iowa. Families huddled together in wagons, tents, and hastily built shelters to escape the winter blasts. But these vicissitudes did not daunt the spirit of this gallant band. Under the brilliant leadership of that great Pioneer, Brigham Young, they moved slowly forward, forming an industrial column as they went, exchanging physical labor for food and clothing.

In the early fall of 1846 they founded a city of the plains near the present site of Omaha, Nebraska. The long caravans of these exiled people gathered at this site and, in hastily built log and sod houses, spent the winter and spring of 1846-47. Many deaths occurred in the Camps of Israel that fall and winter. Atop a green hill, near the mighty Missouri, some six hundred new graves were made, the price these people paid for their religious convictions.

The spring of 1847 saw the famous Mormon vanguard company leave Winter Quarters to locate a place of settlement in the Great Basin. They arrived at Fort Laramie June 1. Mr. Bordeaux, superintendent of the fort, said he had never seen a more orderly or considerate group of emigrants. They would go nowhere without permission. The Pioneers visited about the fort and inquired regarding the price of goods. Flour was twenty-five cents a pound, shirting, calico, and cottons sold for \$1.00 a yard, buffalo robes were from three dollars to five dollars and moccasins one dollar a pair. Fort Laramie, as the pioneers saw it, was a fortress 168 by 116 feet outside measurements. There were eighteen rooms inside the enclosure.

In June 1849, Fort Laramie became the property of the United States government. Negotiations for its purchase had been completed by Mr. Bruce Husband, proprietor, and Lieutenant Daniel P. Woodbury of the United States Army. Thus the government had taken a forward step in carrying out its pledge that the westward migration, then in full swing,

THE IMPROVEMENT ERA



would be given military aid along the route of the Oregon Trail.

The year 1849 was a momentous one in the history of the fort. It marked the mad rush of the "gold army" over the Oregon Trail to California. The estimated number who passed the fort was forty thousand men, women, and children, an emigration without parallel in any age. These wayfarers, faces alight with desire and hope, came from practically every town, village, and hamlet in the United States and from many countries abroad. With shovels and pickaxes lashed to their creaking ox carts, they followed the mirage of their hopes until it ended in success or despair.

(To be concluded)

## The Stick of Judah and the Stick of Joseph

(Continued from page 152)

simplifies this to the bare names of "Judah" and "Joseph."<sup>90</sup> But such a rendering completely ignores the preposition *in*, "to" or "for," which precedes the names of Joseph and Judah every time the writing is mentioned: "take a staff of wood and write on it for Judah," etc.<sup>91</sup> The *I* means that Ezekiel was not to write simply "Joseph" or "Judah" on the stick, but that he was to write something to or for them. It was to be a writing that somehow concerned them. No more obvious means of connecting Joseph and Judah with the sticks could be imagined, of course, than that of simply putting their names on the wood. But that is just the point: why in such an obvious situation does Ezekiel not do the obvious thing and put the names on the sticks? That is the way it was normally done: "write thou every man's name upon his rod," "write the Ineffable Name upon it," "write thy name upon it," etc. But what Ezekiel writes on the rods is not "Joseph" or "Judah," but "for Joseph" and "for Judah," or, according to some interpreters, "Joseph's" and "Judah's." The wide variety of translations shows that we are not concerned here with a mere writing of names. Property is not marked this way: Names found on ancient seals are in the nominative case, not in

(Continued on following page)



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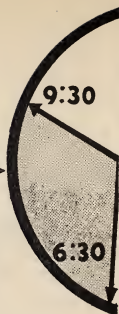
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## The Stick of Judah and the Stick of Joseph

(Continued from preceding page)

the genitive. When Kautzsch wants to make it appear that the names of Joseph and the others were actually written on the rods, he must render the inscription in the nominative, which Ezekiel conspicuously avoids. Hebrew uses no quotation marks, and so when the text reads "write on the wood for Joseph," it should be left as it stands, for when we introduce our own punctuation and translate, "write on wood, 'For Joseph'" we are employing a type of inscription that was used to dedicate votive offerings to deities but not to denote possession.<sup>92</sup> Ezekiel tells us of a writing for Judah and another for Joseph, both writings to perform certain important functions; but he does not, as some suppose, give us the text of the writings.

However eloquent or informative the single rod or staff may have been, it presented serious limitations of space when a lengthy communication was in order. The obvious solution to this problem was simply to add more rods, and it is in this multiplication of sticks to form a ritual bundle that Culin sees the origin of the book in some parts of the world. "The ancestry of the book in Eastern Asia," he says, "may be traced, not only to the engraved strips of bamboo (Chinese *ch'ak*), but, in the opinion of the writer, to the bundle of engraved or painted arrow-derived slips used in divination. The folding fan of China and Japan is not unlikely to have originated from these *tanzaku* or writing slips, which the nobles carried in order to make memoranda when in the presence of the sovereign."<sup>93</sup> The Orientals would cut a piece of wood into strips notched on the sides like tally-sticks, which could be "fanned out" to present a larger writing surface, and when not in use folded together perfectly to make "one stick" in the hand of the nobleman who inscribed upon them the words of majesty. The method recalls the legendary cutting of the twelve rods of Israel from a single stock, but more important is the use of the bundle of twelve rods to determine the fortunes of the nations. These tribal bundles of which we spoke above, were always used as books of divination from which the past and present and fu-

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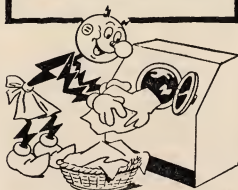
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ture history of the people was determined. As census-books they made up a "Book of Life" "opened at the foundation of the world" to tell the history of the coming age: if one's name were missing from this book, he was "cut off from among the people" and had no part in the life of the race.<sup>94</sup> The modern card deck is derived from a bundle of tribal rods, fifty-two in number, used in divination all over the world: Individually each token has a message; together they make up a book which is read by the adept with as much confidence as if it were in writing.<sup>95</sup> It is thus quite possible for the staves of "Judah and his associates," as well as "Joseph and his associates" to represent books containing the census and history of these nations.

*Sticks and Scrolls:*—When a rod or staff serves as a token of authority and identification, it is important

#### WEATHER RETORT

By Leonard K. Schiff

*Somehow I can't be debonair*

*When, after battling snow and sleet,  
I'm greeted with an icy stare*

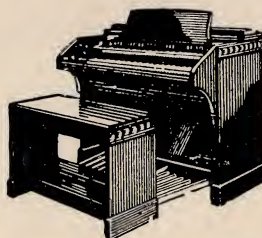
*And asked if I have wiped my feet.*

that no copy or duplicate of it be allowed to circulate.<sup>96</sup> In that case the multiplication of message-staffs is impossible. What is to be done if a longer message is to be sent? This problem and its solution are actually met in the ancient North, where only one royal summons-arrow was legal, and no others could be cut.<sup>97</sup> To make room for a long message, a piece of parchment was attached to the staff and was rolled around it.<sup>98</sup> To this day in Tibet the summons-arrow is sent out exactly as it once was among our northern ancestors: "A mobilization order is sent on a piece of red cloth attached to an arrow. The arrow is dispatched by a special rider who gallops to the nearest headman and hands it over to him. The headman takes note of the contents of the order and immediately dispatches a fresh rider to another headman."<sup>99</sup> On festival assembly days the ancient Japanese warriors would bind strips of holly

(Continued on following page)

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## THE STICK OF JUDAH AND THE STICK OF JOSEPH

(Continued from preceding page)

paper bearing written texts on their arrows, "inscribed sacred paper for the gods."<sup>100</sup> The Ojibwa may substitute for the painted rod or arrow shaft, that serves as an invitation-stick "a piece of birch-bark bearing characters."<sup>101</sup> Here we have a natural scroll, as anyone who has tried to write on tough, curling birch-bark can attest, and we are reminded that the word *birch* is closely related to *beech*, *box*, and *book*, and also

that *liber* originally meant *bast* or *bark*.

Whether the ancient scroll originated in one or many places, its attachment to a *stick* certainly betrays its origin; for the stick is by no means necessary to a scroll—it is in fact an inconvenience, used by the ancients only in ritual and very valuable literary text, a quaint, old-fashioned survival.<sup>102</sup>

Latter-day Saints often interpret the word *stick* in Ezekiel 37 to refer to

the stick or rod around which a scroll was wrapped. The interpretation is perfectly possible. As Gregory the Great observed long ago, the Hebrew word *etz wood* can mean almost anything in the Old Testament, depending entirely on the context in which it is used.<sup>103</sup> Sometimes *etz* must be translated as *tree*, sometimes as *branch*, *image*, *musical instrument*, *framework*, *idol*, *house*, *ax*, *plow*, *spear*, *beam*, *stalk of flax* (!) *rod*, *gallows*, etc., etc.<sup>104</sup> When one tills with wood, it is rendered not *wood* but *plow*; when one plays music on it, it is no longer mere wood, but an *instrument*; when one worships, it is an *idol*, and so forth. Now what is the specific use to which the wood is put in Ezekiel 37? It is used, as Keil insists, to be written on, and for that purpose only. It is hence not surprising that the early Jewish commentators on the passage rendered *wood* here as *tablet*, but Keil cannot accept this because the sticks in Ezekiel are not treated at all as *tablets* would be. On the other hand, Keil finds it very significant that the prophet deliberately avoids calling the sticks *rods* or *staffs*, as if that, too, would give the wrong impression.<sup>105</sup> How can a *stick* be a *book*?

(To be continued)

### REFERENCES

<sup>100</sup>Ginzberg, *op. cit.*, III, 335.

<sup>101</sup>Medieval commentators unite everything in the Rod of Aaron: Mary is the Rod of Aaron (PL CXLIV, 721, 760; CLXV, 883), the flowering rod from the root of Jesse (Tertullian, PL II, 788); Christ is also the Rod of Aaron (PL CXLIV, 730), as well as the Rod of Moses (PL CLXXI, 686; CXCIV, 1061). The rod of Moses represents the Cross of Christ and his power (PL CLXVII, 641). It represents also the congregation of the righteous (PL CXII, 1081), and even the whole human race (PL CXCI, 684). The blossoming rod is the humanity of Christ, who is the blossom on the rod from the root of Jesse (PL CLXVII, 584). The rod is naturally the symbol of divine judgment (PL CLXX, 339) and of dominion (L, 738).

<sup>102</sup>S. Culin, *Games of the North American Indians* (Washington, 1907), p. 46.

<sup>103</sup>Hilary Jenkinson, "Exchequer Tallies," *Archaeologia* LXII (1911), p. 367.

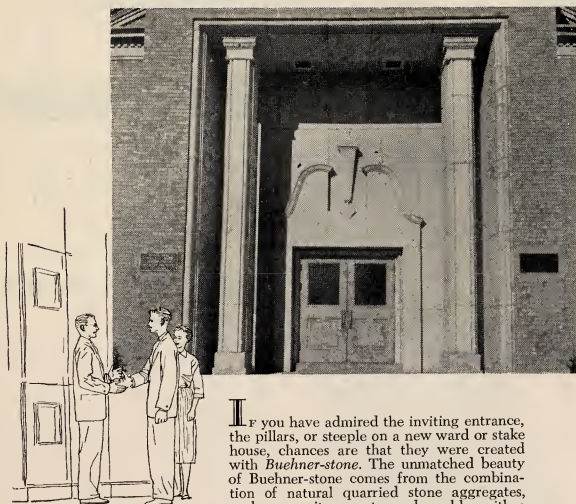
<sup>104</sup>*Ibid.*, p. 386.

<sup>105</sup>H. Jenkinson, "Medieval Tallies, Public and Private," *Archaeologia* 74 (1924), p. 305.

<sup>106</sup>Jenkinson, *op. cit.*, 1911, pp. 373f, 370. The foil is sometimes called the *contraltalia*, the counter-tally, p. 374.

<sup>107</sup>*Ibid.*, p. 374.

## What "enduring beauty" means to your ward or stake house



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<sup>71</sup>Jenkinson, *op. cit.*, 1924, p. 318.

<sup>72</sup>*Ibid.*, p. 292; on "lot and scot," Nibley, *op. cit.*, pp. 331f, 334, where the technical term for marking an arrow (*skera ör upp*) is the same as that for marking tallies, Jenkinson, *loc. cit.* The length of the tallies is determined exactly as the Indians determine the length of gaming-sticks cut from arrow shafts, by measuring from the tip of the forefinger to the tip of the extended thumb.

<sup>73</sup>Jenkinson, *op. cit.*, 1911, p. 374; 1924, p. 315.

<sup>74</sup>*Idem*, 1911, p. 369. So complete was the destruction that all knowledge of the institution of tally-cutting was completely lost in England after the fire, *ibid.*, p. 371.

<sup>75</sup>*Idem*, 1911, p. 378; 1924, pp. 313f, 293.

<sup>76</sup>Of all the surviving tallies, only two bear writing in English, *idem*, 1924, p. 314.

<sup>77</sup>The one exception is G. A. Cooke, *Book of Ezek.*, p. 400: "The symbol evidently made a lasting impression, for it is imitated in Zechariah 11:7, where, however, the two staves (a different word) are given names but not inscribed."

<sup>78</sup>The operation has been studied by Theod. Mommsen, *Römische Forschungen* (1864) I, 338-348, and in the *Historische Zeitschrift* I, 339-342, cited by Nibley in the *Classical Journal* XL (1945), p. 538.

<sup>79</sup>Nibley, *op. cit.*, pp. 537f. The oldest known *symbolon* was the messenger-staff given by Apollo to his missionary Abaris; Abaris used it as a feasting ticket and sign of authority wherever he went, Nibley *Wst. Pol. Qr. II*, p. 332.

<sup>80</sup>"It is the arrow of the *summus deus*, held on loan by an earthly king as a gage of divine support, that everywhere gives the latter his earthly power and authority," Nibley, *op. cit.*, p. 334.

<sup>81</sup>*Ibid.*, pp. 338f.

<sup>82</sup>See *Oxford Dictionary*, article "book."

<sup>83</sup>Frdr. Blass, in *Ivan von Mueller's Handbuch der kl. Altertumswissenschaft* (Munich, 1892), Vol. I, 334: "In Italien muss in alter Zeit vielfach auf Bast geschrieben sein, da das Wort liber noch bei Vergil dies bedeutet. . . . Der Gebrauch des Holzes aber ist in beiden Laendern alt. Im Lateinischen stammt daher das Wort codex = caudex."

<sup>84</sup>Freeman, *Handbook of Bible Manners*, etc., No. 583.

<sup>85</sup>Ginzberg, *Legends*, etc., VI, 54.

<sup>86</sup>*Ibid.*, III, 19.

<sup>87</sup>"The prophet is . . . to inscribe one with the name *Judah*, and the other with the name *Joseph*," p. 400.

<sup>88</sup>"For *Judah* . . . his companions.' The stick, emblem of the royal sceptre, was to be inscribed with those words," Fisch, *Ezekiel*, p. 249.

<sup>89</sup>Numerous examples of seal inscriptions and dedications may be found in A. Deimel, *Sumerische Grammatik* (Rome, 1924), and in H. Frankfort, *Cylinder Seals* (London: Macmillan, 1939). Publications of collected Oriental seals are very numerous.

<sup>90</sup>S. Culin, in *National Museum Rept.*, 1896, p. 887.

<sup>91</sup>Nibley, *Class. Jnl.* 40 (1945), 536ff.

<sup>92</sup>Nibley, *Wst. Pol. Quart. II*, 337. Even

in Egypt the 52 arrow shafts of divination "drifted down to the vulgarity of playing-cards," according to W. M. F. Petrie, *Scarabs and Cylinders with Names*, etc. (Univ. of London, 1917), p. 4.

<sup>93</sup>W. H. Ward, *The Seal Cylinders of Western Asia* (Washington, 1910), pp. 3ff. "The only time that two arrows were sent was when one (a wooden shaft) went by land and the other (of iron) by sea, according to Q. Weinhold, in *Sitzungsbericht d. Akad. d. Wiss. zu Berlin* 1891 (Phil.-Hist. Kl.) XXIX, p. 536.

<sup>94</sup>*Ibid.*, p. 548.

<sup>95</sup>G. N. Roerich, *Trails to Inmost Asia* (Yale Univ., 1931), p. 352.

<sup>100</sup>*Japanische Volksmärchen* (Jena: Diederich, 1938), p. 43; see my note on documents of this type, *Wst. Pol. Qr. II*, 342, n. 80.

<sup>101</sup>G. Mallory, "Picture-writing of the American Indians," *Bur. Ethnol. Rept. X* (1888-9), 367, fig. 375.

<sup>102</sup>Blass, in von Mueller's *Handb. d. Aw.*, I, 335. The first genuine ancient scrolls ever to be discovered intact are the Dead Sea scrolls, none of which have sticks to them.

<sup>103</sup>In *Patrol. Lat. LXXV*, p. 394.

<sup>104</sup>Zorell, *Lexicon*, p. 618.

<sup>105</sup>Keil, *Commentary on Ezekiel II*, 130.

## Functional beauty teams with economy for new recreation center



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# Today's Family—

RUBY H. MORGAN  
Editor

## RECREATION FOR YOUTH

by Rex A. Skidmore, Ph.D.

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK,  
UNIVERSITY OF UTAH

**N**EARLY all of us, young and old alike, have some leisure time; consequently, recreation has become one of the major activities in our life. Professor E. L. Thorndike found that the average adult has nearly five hours a day to do as he pleases. Most teen-agers think they have little free time, yet if a careful check were made, they would probably be surprised.

Leisure time activities can help to make or break a person. Play may either build character and revitalize a person, or degrade and hinder him, spiritually and otherwise. Choice of recreational activities, then, is most important.

Our Church leaders often stress the positive values of play. Joseph Smith, who liked to participate in many enjoyable recreational activities, was ahead of his time in encouraging his

associates to engage in wholesome recreation. Many churches and other groups in those days strongly opposed play, claiming it was evil and from the devil. Joseph Smith taught that recreation could be enjoyable, elevating, and healthful. He encouraged dancing, drama, music, and other worth-while activities.

Brigham Young likewise invited the Saints to join together in wholesome recreational pursuits. Two of the first major buildings constructed in Salt Lake Valley were Social Hall, dedicated in 1853, and the Salt Lake Theatre, completed in 1862. President Young, too, believed that people need a diversion from daily routine. While crossing the plains, many groups of Saints, after walking fifteen or twenty miles, sometimes pulling or pushing carts, joined around the glowing campfire and enjoyed them-

selves with singing and dancing. A change of activity was recognized as good as a rest or even better, at times.

Recreation is needed by every person. We all have excess energy which piles up and seeks expression one way or another. Wholesome recreation provides an excellent outlet. Group play gives an opportunity for learning to socialize and get along well with others. Playing in a ball game or singing in a musical chorus usually brings friends closer together.

Psychiatrists tell us that we need to play and have a change of activity—for our own mental health. As a result of changed activity, we are rejuvenated and better able to perform regular activities.

Recreation is of two main types: recreation through observation and that through participation. Each has some advantages, but ordinarily most of us do not participate enough—we take the lazy way out and only watch. Observing a ball game is all right, but playing in a game is even better. Actually doing things is extremely important. Going to a dance is usually better than watching dancers on TV or from the sidelines. Personal



Relaxation is needed by all. Personal activity brings personal satisfaction. Participation in roadshows like the one shown above is an example.  
THE IMPROVEMENT ERA





activity brings personal satisfaction. Recreation through observation should be used in moderation and certainly supplemented with much participation. We should avoid "sittus."

What kinds of activities are best? Any kind of play which is enjoyable and in keeping with the standards of the Church is desirable—and this allows for nearly every kind of sport and recreation. At the same time, the proper use of the activity is important. Dancing may be beautiful and enjoyable; it may also be vulgar, depending on the uses made of it.

The best source of wholesome recreation is the Church, with its variety of activities. Dances, firesides, parties, dramas, and musical and speech festivities are sponsored by Church quorums and auxiliaries and provide excellent opportunities for fun and development.

Dancing is one of the most popular activities enjoyed by teen-agers. Most wards and stakes—and now some stakes are joining together to provide weekly Saturday dances—sponsor excellent dancing parties which bring fun to all.

Two places seem most appropriate for wholesome recreational activities,  
(Concluded on following page)



## Toasted wheat germ makes this hot wheat cereal better tasting and better for you!



Youngsters! Adults! Infants! The whole family likes this creamy-rich, energy-packed cereal because of its swell, roasted nut-like flavor. And what "go" power it gives them!

Unlike other cereals, Wheat Hearts is enriched with 20% toasted wheat germ, and wheat germ is a wonderful source of vitamin B-1! Actually, this cereal is 6 times richer in vitamin B-1 than whole wheat itself.

Life-giving protein! Food energy! Essential minerals! Valuable vitamins! You get them all in this great cereal. Doctors recommend Wheat Hearts for youngsters to grow on, for adults to go on.

Best of all, Wheat Hearts cooks in 3 minutes, costs less than a penny a serving! Tomorrow morning serve Wheat Hearts, piping hot and hearty, with milk and sugar, plus a spoonful of your favorite sparkling-good jelly. M-m-m-m! It's delicious!



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3:00 p.m. until 5:00 p.m.  
March 27th  
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Salt Lake City

## RECREATION FOR YOUTH

(Concluded from preceding page)

the home and the Church. Where can you find better, more desirable settings for having fun? Yet, many young people "miss the boat" and run into unexpected difficulties by visiting questionable places of entertainment.

The home in particular should be a center for recreation among family members and for their friends. The family that plays together tends to

stay together. The young boy and girl who can bring their friends home for parties, Ping-pong games, and other wholesome activities have a sound foundation for establishing excellent homes of their own. Home entertainment is usually the least expensive and the most enjoyable. The closer a teen-ager keeps to his home and Church for recreation, the more likely he is to have real, worth-while fun.

## A Nursery-Rhyme Shower

For Baby-to-be

by Ruth Jeffery

**A**VOID THE CONVENTIONAL "stork shower" and plan one for the baby-to-be and the mother with a nursery-rhyme motif with gifts suitable for each. Send invitations written on the small nursery-rhyme stationery. . . . They might say:

I'm going to have a little "shower"  
Planned around Old Mother Goose,  
And since it is for Mary  
Don't offer one excuse!

Come over with your thimble  
Next Saturday at two,  
You'd better bring your "specs" along,  
As there'll be work to do.

25 Palm Road

Beth Ann

You'll find the guests will bring suitable gifts wrapped in amusing nursery-rhyme and toy-designed papers. There'll be tiny night lamps for the nursery, with Bo-Peep asleep at the base . . . linen nursery-rhyme books, baby record books with nursery-rhyme motif, and attractive pictures, perhaps the type that stays lighted for a time after the light is out. Perhaps kimonos, bibs, and sacques embroidered in children's designs; a tiny pillow, small rugs, infants' bath accessories, and many other oddsands that fit into this plan.

Before the shower, purchase two yards of very fine cheesecloth to make nine double thickness washcloths, each eleven inches square. They are

(Continued on page 200)



BY THE MAKERS OF

MARCAI PAPER NAPKINS



THE IMPROVEMENT ERA





*Mommy says I'm special*

*only facial-tissue soft  
Chiffon will do!*



Angel-Face and Mommy are so right!  
Because you are fastidious about your  
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Twin-Ply Chiffon Toilet Tissue...especially made for  
special people. Twin-Ply Chiffon is multi-rinsed in pure  
Cascade snow-water for added softness, greater purity,  
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Gives many times the protection of ordinary wax paper wraps. Cuts food bills. Easy to use.

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*Western* **Lockerfoil**

WESTERN WAXED PAPER DIVISION

Crown Zellerbach Corp.

Portland • San Leandro • Los Angeles

## A NURSERY-RHyme SHOWER



(Continued from page 198)

soft, economical, and durable—can be used for two or three babies in the family. Draw threads to insure accuracy in dividing material and cut ready for the guests to sew two squares together, turn inside out, and featherstitch or buttonhole around the edges.

For a large group, have some of the guests make baby towels from old tablecloths cut into guest-towel size. These, too, are very soft and, with narrow hems down the sides and inch hems at the ends, are ready for two-inch nursery-rhyme designs to be embroidered in the center of one end.

The sewing will occupy most of the afternoon, but here is a game built around nursery-rhyme characters which will amuse and perhaps puzzle the players. The prizes could be amusing Mother Goose characters purchased from the dime store. Questions should be written on nursery-rhyme paper, or large sheets with Mother Goose stickers at the top.

1. What character of Mother Goose had labor trouble due to under payment? (Margery Daw's friend, Johnny, who "got but a penny a day.")

2. What animal, able to supply important raw material, was indifferent to the needs of a serviceman? (The black sheep whose wool was for his master.)

3. Who took a trip to another town to buy some baked goods? (Tommy, who rode his cock-horse to Banbury Cross, to buy a "penny-white loaf, a penny-white cake and a two-penny apple pie.")

4. What animal character spent some time in a foreign city—especially on week-ends? (Pussy-Cat, who went to London to visit the queen.")

5. Who practised calisthenics at home to keep fit? (Jack-be-Nimble.)

6. Which character and her pet had to go hungry? (Mother Hubbard.)

7. What foods, popular with nursery-rhyme characters, are fine on meatless days? (Peas, porridge, and curds and whey.)

8. Who showed the importance of everyone's taking a first-aid course? (Jack, when he used "vinegar and brown paper" on his head.)

For refreshments, serve fruit punch, animal crackers, and homemade cookies cut in the shape of nursery-rhyme characters, or pass open-faced sandwiches cut in those shapes and pass salted nuts in juvenile tea-party dishes with nursery-rhyme decorations on them.

## HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

★

Wax your clothesline with a liquid wax. This will keep a metal clothesline from rusting clothes. It keeps a rope clothesline from becoming dirty and will also keep it dry.—L. A. P., Preston, Ida.

When washing windows, woodwork, etc., where it is necessary to reach up, tie an old towel or cloth around your wrist to avoid having water run down your arm.—Mrs. L. A. S., Cicero, Ill.

THE IMPROVEMENT ERA



## Salad Dressing Variations

By Katherine Dissinger

**D**OES your family get tired of salads—refuse to eat them? Then try varying the salads you serve with a variety of dressings. These economical and homemade dressings are no trouble at all, as many kinds of salad dressings can be made from one or two basic recipes. Try making the basic dressing in large quantities at one time, add the variations and put each in a labeled jar in the refrigerator, and thus always have on hand a variety of dressings to give a lift to jaded salad appetites.

### Basic French Dressing

- ½ cup cider vinegar or lemon juice
- 1 cup salad oil
- ½ cup olive oil
- ½ teaspoon paprika
- 2 teaspoons sugar
- 1 teaspoon salt

Combine all ingredients in a large jar or French dressing flask. Shake well to blend. When stored in refrigerator, the oil and vinegar will separate, but a few vigorous shakes will restore both flavor and appearance.

### Celery Seed-Garlic Dressing

#### Variations:

- To ½ cup of the above add:
- 2 teaspoons brown sugar
- ¼ teaspoon celery seed
- 2 tablespoons catsup

#### Salad Dressing Variations:

Before serving on salad greens, rub 4 crisp crackers with garlic and crumble into dressing.

(Continued on following page)



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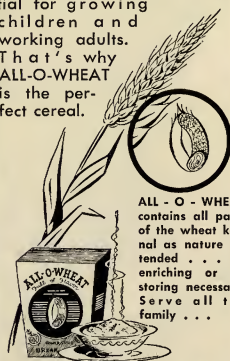
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said the prophets . . . Wheat for man say doctors and nutrition experts. Why? Because whole wheat contains important thiamine, which converts sugar and starch into energy . . . so essential for growing children and working adults. That's why **ALL-O-WHEAT** is the perfect cereal.



**ALL - O - WHEAT** contains all parts of the wheat kernel as nature intended . . . no enriching or restoring necessary. Serve all the family . . .

**ALL-O-WHEAT**

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"It's delightfully different," says Mrs. Ruth Dunlop, star of "Cook's Corner" on KPHO-TV, Phoenix, Ariz. "I find Faultless Starch is delightfully different in so many ways. I love the delicate fresh laundry fragrance Faultless Starch gives all clothes. And Faultless Starch is so delightfully easy to make on busy wash days. Either hot or cold in barely a minute from this one perfect starch! But best of all! Faultless Starch makes ironing a delightful experience. The ironing aids in Faultless Starch help so much to make ironing a joy—not a job. I certainly recommend this delightfully different Faultless Starch."

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From \$3.50 Single — \$5.00 Double  
New Dining and Supper Rooms

IN THE VERY HEART OF  
LOS ANGELES

## SALAD DRESSING VARIATIONS

(Continued from preceding page)

### Chili Dressing

To ½ cup of the basic French dress-  
ing add:

- 1 teaspoon brown sugar
- 2 tablespoons chili sauce

### Gold and Green Dressing

To ½ cup of basic French dressing  
add any or all of the following: Minced  
parsley, chopped pepper, pickle, green  
olive, and finely diced celery.

### Roquefort (or Blue) Cheese Dressing

Add 4 tablespoons crumbled Roque-  
fort or blue cheese to the dressing, or to  
the salad greens just before tossing with  
French dressing.

### Fruit French Dressing

- ½ cup salad oil
- ¼ cup apricot juice or apricot nectar
- 2 tablespoons orange juice
- 2 tablespoons lemon juice
- 1 teaspoon each grated orange and  
lemon rind.

Combine all ingredients in a jar and  
shake well. This dressing is especially  
good on apple salad with nuts and  
bananas.

Variation: Two teaspoons maraschino  
cherry juice adds color and a different  
flavor.

### Mayonnaise Dressing

Mix 1½ tablespoons cornstarch to a  
paste with 1 tablespoon cold water.  
Combine with boiling water and boil  
five minutes, stirring constantly. Let  
cool while the following is being made:

- ¾ teaspoon salt
- ½ teaspoon mustard
- 2 teaspoon brown sugar
- 2 egg yolks
- 4 tablespoons cider vinegar or lemon  
juice
- 1¼ cups salad oil (chilled)
- ¼ cup olive oil (chilled)

Mix dry ingredients in bowl, add egg  
yolks and beat. Add 1 teaspoon vine-  
gar and 1 tablespoon oil alternately  
beating after each addition until vinegar  
is used. Then add remaining oil  
gradually and beat until thick. Add  
cool cornstarch mixture and beat well.

### Combination Dressing

Combine equal parts of the mayon-  
naise dressing and chili French dress-  
ing and serve on green vegetable  
salads.

### Thousand Island Dressing

To ½ cup of basic mayonnaise, add:

- 1 tablespoon chili sauce
- 1 tablespoon chopped olives
- 1 tablespoon chopped red pimento
- 1 tablespoon chopped green pepper
- 1 tablespoon minced onion





## Put on the Reader's Spectacles!

(Concluded from page 166)

of ink and paper. What counts, however, is not so much what you write as what the reader accepts. Someone has said that words have a way of carrying you astray unless you know where you are going.

If we are naturally poor letter writers, wouldn't it be a splendid plan to start studying the art of letter writing?

Let us make our letters sound as if they contained a bit of ourselves, *our very best selves*. To do this, it is important to put on the reader's spectacles and to get over on his side of the fence.

## BOOK REVIEWS

### SPIRITUAL VALUES OF THE OLD TESTAMENT

(Roy A. Welker, L.D.S. Department of Education, Salt Lake City. 1952. 315 pages. \$3.00.)

IN THIS work, a lifelong student of scripture has, from his own earnest study and from other sources, presented an interpretation of the Old Testament which points up its positive phases and its great and moving message, and minimizes some of its less applicable parts. The study is not carried through chronologically but is presented in six parts that deal with Old Testament laws and lessons and literature, its prophets and people, its truth and timelessness. Students of the subject, in and out of the seminary system, will find this book to be rewarding reading.—R. L. E.

### ESSAYS ON LIBERTY

(The Foundation for Economic Education, Irvington-on-Hudson, New York. 1952. 37 essays. 310 pages. \$1.50 paper binding, \$2.50 cloth binding.)

ESSAYS ON LIBERTY is a collection of vital and significant writings on the social and political and economic principles that have made America—and on some of the influences and false philosophies that have endeavored to wean us away. Maxwell Anderson heads the roster of writers, which includes many other notable names. It is a useful book for any student or speaker or reader who has need for convincing evidence in this area.—R. L. E.



Busy community worker and prize-winning cook

## Busy Homemaker Wins Top Cooking Award

Mrs. Ida Spafard of Salt Lake City shows her husband the latest prize ribbon she has won in cooking competition. It's a top award she took just last fall for her entries at the Utah State Fair.

Like so many top cooks, Mrs. Spafard gives a lot of credit to Fleischmann's Active Dry Yeast. "It always rises fast," she says. "Gives me good results every time."

Make Lenten meals more satisfying with delicious, yeast-raised goodies. Now when you bake at home, it's convenient to use yeast... Fleischmann's Active Dry Yeast keeps for months on your pantry shelf. No wonder prize-winning cooks prefer it—out of 5000 cooks surveyed, 97% use Fleischmann's Active Dry Yeast. So look for the Fleischmann label to get the very best.

## Fritos RECIPE OF THE MONTH

### FRITOS TUNATO

- |                      |                |
|----------------------|----------------|
| 1 7 oz. can Tuna     | 1/2 cup celery |
| 1 cup crushed FRITOS | 2 tbsp. onion  |
| 1/2 cup mushrooms    | 1/4 tsp. salt  |
| 1/2 cup green pepper | 2 eggs         |
|                      | 1/2 cup milk   |

Flake Tuna, add mushrooms, celery, peppers, onions and mix. Add egg slightly beaten, milk and FRITOS. Bake for 30 minutes in an oiled baking dish. (350 degrees) Serves 8.

FRITOS is the registered trade-mark of The Frito Co.



## A MEALTIME TREAT THAT'S HARD TO BEAT!



# NALLEY'S *Western Style* CHILI

**NOW! DOUBLE  
YOUR MONEY BACK  
GUARANTEED**

WITH THE PLUMPEST,  
TENDEREST RED  
IDAHO BEANS—  
CHOICEST LEAN  
GROUND BEEF—  
PERFECTLY SPICED SAUCE!



## Melchizedek Priesthood

(Concluded from page 187)

- C. Bishop Julian calls a general council, the first of its kind called by a bishop.
- (1) Athanasius, among others, attends.
  - (2) Julian backs Athanasius and orders the Eastern bishops to restore Athanasius as Bishop of Alexandria.
  - (3) Julius is supported by letters from the Emperor Constantine II.
  - D. The bishops of the East would not recognize either Julian or the edict of Constantine II; assembled at Antioch and threatened Julian with excommunication.
  2. The story of outlined events can now be brought out by questions such as the following: (If quorum members are not studying their text, it may be necessary for the group instructor to relate the history represented by the outline. Read only brief extracts to verify the general statements.)
    - a. What happened to the empire upon the death of Constantine?
    - b. How did the political division of the empire affect the church?
    - c. How did the three emperors attempt to get church harmony?
    - d. What happened when the exiled bishops returned to claim their old positions?
    - e. How did the Arians try to win over the Bishop of Rome? What happened?
    - f. How did Julian, Bishop of Rome, attempt to gain control of the whole church?
    - g. What was the response of the Eastern bishops?
  3. A general discussion can be continued by using such problems as the following:
    - a. What weaknesses had developed in the church because of the lack of Apostles?
    - b. What evils are inherent in dictation by civil authorities?

### The Summarization:

Reserve one to two minutes for a brief summarization of the facts discussed. The synopsis at the beginning of the lesson may serve as a guide.

### Assignments:

Arousing interest in the next lesson:

1. By use of a problem.  
With the bishops of the East and West hopelessly divided in their doctrine of Deity how was the issue settled? Read your text, Lesson XIV, to see the effect of political pressure.

## The Church Moves On

(Continued from page 136)

17 ANNOUNCEMENT was made that the Cub Scout program and the Boy Scout program for eleven-year-olds had been assigned to the Primary Association.

18 ELDER Delbert L. Stapley of the Council of the Twelve dedicated the chapel of the Idaho Falls Ninth Ward, Idaho Falls (Idaho) Stake.

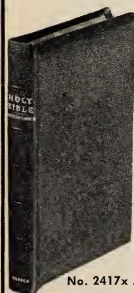
Elder LeGrand Richards of the Council of the Twelve dedicated the chapel

THE IMPROVEMENT ERA

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**ALWAYS POPS  
BETTER!**  
CRISP-TENDER-TASTY!





of the Leslie Ward, Lost River (Idaho) Stake.

Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Pocatello Second and Fourteenth wards. The building also serves as the stake house for Pocatello (Idaho) Stake.

Elder Wilford J. Reichmann was sustained as president of the St. George (Utah) Stake, with Elders Rudger C. Atkin and Elbert Himes as counselors. They succeed President William H. Bennett and his counselors, Elders Rulon H. Snow and James A. Andrus.

20 PRESIDENT and Sister David O. McKay attended the inauguration of President Dwight D. Eisenhower in Washington, D. C., as special guests of Ezra Taft Benson of the Council of the Twelve.

21 ELDER Ezra Taft Benson of the Council of the Twelve took the oath of office as secretary of agriculture in President Dwight D. Eisenhower's cabinet.

24 INTERESTING conclusion of Dr. Pierce Ketchum of the mathematics department of the University of Illinois: there are thirty-six thousand vigintillion different combinations possible on the organ of the Salt Lake Tabernacle. That figure is thirty-six followed by sixty-six ciphers.

A *Systematic Program for Teaching the Gospel*, a guide for missionaries, has now been distributed to them.

## The Man Who Worked With Cement

(Continued from page 153)

brother does it," said the second boy, with a child's defiance.

The man shook his head. "No good at all. That's just being a copycat."

"I like to look at my name when it's hard and remember when I did it," said the third, a bit self-consciously.

"Well,—it's a reason,—but not quite up to the mark." The man went to work cleaning up the next hole. He picked out broken pieces and leaves, in readiness for packing in the wet cement. The boys edged close.

(Concluded on following page)

MARCH 1953

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Special

For your baby's  
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MORNING MILK





## Man Taking Steps Toward Deciding to Order an Extension Telephone

*It's no fun rolling out of bed and trotting downstairs to answer your telephone in the wee small hours. It's much handier to have an extension telephone beside your bed.*

*In the basement, in the kitchen too — an extension will save you steps and inconvenience. And the cost is only a few cents a day. Call your telephone business office now.*

*P.S. In spite of certain shortages, extension telephones can be provided since they do not require additional outside wire or central office equipment.*

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## The Man Who Worked With Cement

(Concluded from preceding page)

"Please, Mister . . .," said the fourth and smallest boy. His shirt was patched and faded. "I live here. I'd like my 'nitals on the sidewalk so the mailman knows where I am . . . and Santa. He couldn't find me last Christmas, and . . . there's been no letter from daddy for a long, long time."

"That so?" asked the man, packing down the cement hard with his trowel. "Then you have two good reasons. But, can you write?" The boy shook his head. The momentary joy was already leaving his eyes. "Never mind," the man said, "I'll help you. We'll do it together." He brought out a pocketknife and walked back uphill with the boy to the finished patch of cement. "What's your name?"

"Benny—Benny Brown."

"B. B. it is. Take hold now." The large hand covered the small one to guide the knife. Neatly, they shaped the two B's in one corner. The three boys watched. The man worked slowly on the smooth surface so they could all see how important a business it really was. "Won't do to hurry and make a mess of it," he said. "These letters 'll be here for many long years. We want to feel proud every time we look at them." When it was done, he wiped off his knife, folded it carefully, and dropped it into his coveralls. He smiled at the four thoughtful little boys and moved on downhill.

The boys stayed on. They sat down to watch the initials dry. When a dog came along, sniffing the curb, they all got up and shooed him away. "We won't let him spoil your work, Mister," they said to the man who worked with cement.

## "He Who Plants A Tree"

(Continued from page 163)

was also the organizer of improvement groups that worked hard to beautify their communities with shade trees.

The honor of starting the celebration of Arbor Day in this country goes to Nebraska. J. Sterling Morton, commissioner of agriculture, had homesteaded in a barren, treeless part of the state about 1854; he

THE IMPROVEMENT ERA



realized the state was almost without timber. Morton knew the need of trees for windbreaks and for conservation of the soil. Therefore, he placed this resolution before the legislature:

That Wednesday, the tenth of April, 1872 be . . . especially set apart and consecrated to tree planting in the State of Nebraska, and the State Board of Agriculture hereby name it Arbor Day.

After this resolution was passed, prizes were offered to the county agricultural societies and individuals who planted the most trees. The Arbor Day idea spread through Nebraska with the result that more than a million trees were planted that first year. Later, J. Sterling Morton's birthday, April 22, was set as the official date for the annual observance. By 1895 this state had planted so many trees that it was named the "Tree Planters' State." Within twenty years after that first Arbor Day in 1872, one hundred thousand acres of waste land had been forested.

The idea spread to other states; and now the day is observed in all, including the District of Columbia, with varying dates to suit different climates; for example, Arbor Day comes in December in Georgia; in January, in Louisiana, Texas, and Florida, while most northern states celebrate it in April or early May. West Virginia has two Arbor Days, one in the spring, and the other in the fall.

The day has played an important part in reforesting our denuded lands, for billions of trees have been set out on it by schools and other groups. It serves also to call attention to the conservation of all natural resources, so strongly advocated by Theodore Roosevelt.

Since then, in thousands of schools each year, several things are emphasized in Arbor Day programs: the beauty of trees, their shade, and use as shelters for birds; the dangers of floods in deforested regions; besides many important commercial uses of lumber, such as the building of homes and the manufacture of paper.

While it is a good idea, of course, to celebrate each Arbor Day by planting trees, the practice shouldn't be limited to this time alone. For "he who plants a tree" does plant a hope; and this results in making the world a more attractive place in which to live for this generation as well as for future generations.

MARCH 1953



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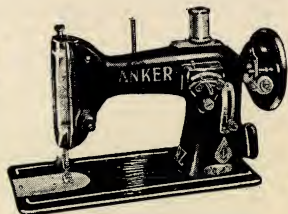


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# Your Page and Ours

Inadvertently in listing the holders of scouting's Silver Antelope award on page 73 of the February issue we omitted the names of President Oscar A. Kirkham of the First Council of the Seventy and Elder George Q. Morris, Assistant to the Council of the Twelve.

## The Light Touch

LOUISE, a little girl who had begun life in a happy-go-lucky household, went to spend a few months with a very strict aunt. One evening, after a trying day when she had been scolded more than ever, she knelt for her evening prayer.

This is what her aunt heard as she passed the open bedroom door:

"... make all the bad people good, and all the good people easier to live with."

\* \* \*

"Well," said the candidate, "how did you like my speech on the agricultural problem?"

"It wasn't bad," replied the farmer, "but a day's rain would do a heap more good."

\* \* \*

Two Czech friends had not met since before the new order. "What are you doing now?" asked Jan.

"I make bricks," Moe said. "I sell them to Sweden."

"Fine. That's a hard-currency country. That ought to be good."

"Yes, but I don't get currency. I get steel for the bricks," answered Moe.

"Everybody needs steel," said Jan. "You must make lots of money. Where do you sell the steel?"

"I sell the steel to Russia."

"Fine. Russia can use it. Russia is a hard-currency country. They pay you cash?"

"No, they give me mud to make more bricks."

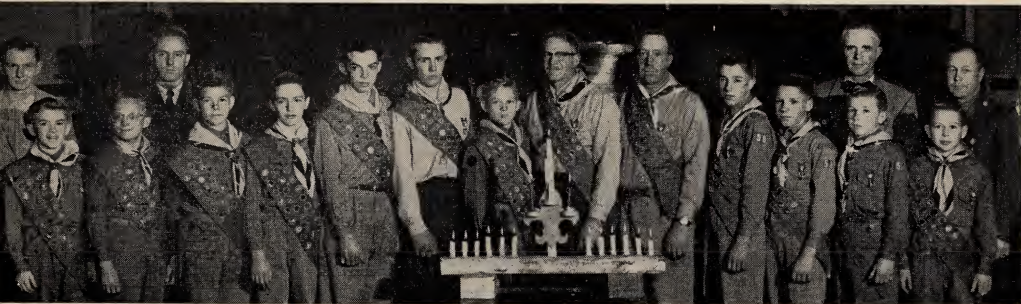
## EAGLE BADGES AWARDED TO THIRTEEN SCOUTS FROM TROOP 58

On December 7, 1952, a local Court of Honor was held in the Lewiston First Ward at which Eagle badges were awarded to thirteen Scouts from Troop 58 of the Benson District. We think this is somewhat of a record in that a father and his son, a father and his two sons, and a young brother team (youngest being just fifty days past his twelfth birthday) are included in the group.

The group pictured below include, left to right, front row: Richard Simmonds, Meldon Talbot, Richard Kent, Rodger Pond, Ronald Boman, Cleve Hyer, Gordon Jessop and his father, Sylmar G. Jessop, Garold Layne and his two sons, John and Darryl Layne, Sherman Johnson, age 13, and his brother Richard Johnson, just fifty days past his twelfth birthday. Back row: Assistant Scoutmaster James Haslam, Field Executive Darald Watkins, Bishop L. D. Bodily, and Scoutmaster Elbern R. Kent.

This makes a total of twenty-six Eagle Scouts in Troop 58 since September 1948.

(Submitted by Scoutmaster Elbern R. Kent.)



Dear Editors:

Long Branch, N. J.

I ENJOY THE IMPROVEMENT ERA so much, and I don't want to miss a single issue. It has meant a great deal to me, living in a part of the country where there are very few of our Church members. I have spent many pleasant hours reading and rereading the excellent articles found in every issue. It is truly a blessing to those of us who are so far from the main body of the Church and who are very often too lax in our responsibilities as Church members.

Thank you so much for the wonderful messages I find in every issue.

Yours truly,

/s/ Mrs. Henry Buland

Brownwood, Texas

Dear Editors:

I HAVE wanted to write you for some time. I am a Lamanite sister now since joining the 17th of March. I'm very proud to be an L.D.S. I think it is the only Church.

I have been receiving THE IMPROVEMENT ERA for over a year now and can't tell you how much I have enjoyed it, for it has meant a lot to me, more than I can say. . . .

Yours very sincerely,

/s/ Mrs. Minnie Flowers

Ogden, Utah

Dear Editors:

IT MAKES anyone feel better to know he is appreciated. The November issue of the ERA is so good that I must tell you how much we appreciate it. Every article is faith promoting and carries hope, good will, and encouragement to its readers. God bless you and your staff in your work.

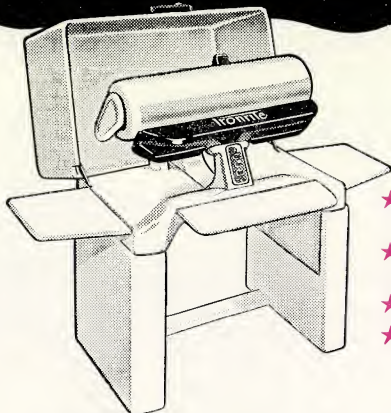
Respectfully,

/s/ Edward I. Rich, M.D.



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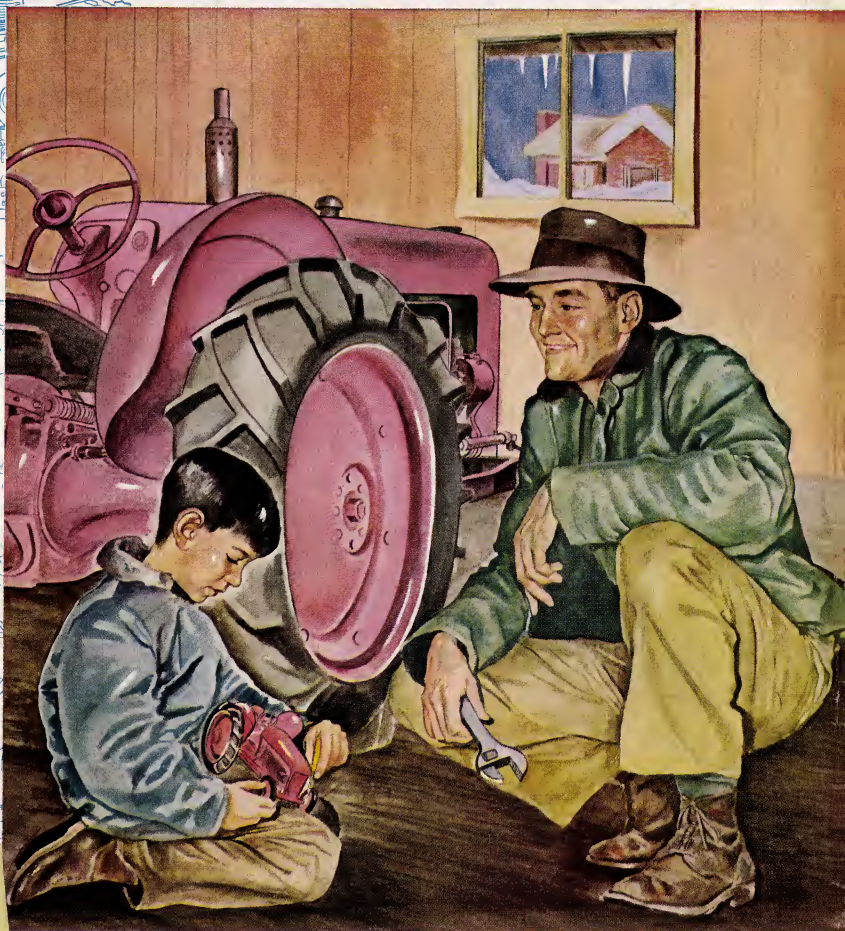
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